

Abstract of thesis entitled

**“*Sampasādanīyasuttavaṇṇanā*:
An Annotated Translation and A Critical Study”**

Submitted by

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This project is divided into two parts. The first part is an investigation of two of the sixteen *ānuttariya*-s (unsurpassable-s/excellences) of the Buddha elaborated by Sāriputta in the *Sampasādanīya-sutta*; namely, *bhassa-samācārā* (the Buddha’s excellence in discoursing on proper conduct in speech) and on *sassatavāda* (the Buddha’s excellence in discoursing with regard to the eternalist doctrines). In the chapter on *bhassa-samācārā*, its four components have been critically examined in comparison with the components of *sammā vācā* in order to point out how the Buddha’s proper conduct in speech is distinct from *sammā vācā*, which is prescribed for his disciples, and his skill in discoursing on the topic. And, in the chapter on *Sassatavāda* versus *Ucchedavāda*, the core teachings of eternalism and materialism have been critically evaluated followed by the Buddhist critiques of the both. Canonical evidences point that the Buddha had different attitudes towards eternalism and materialism, although he completely rejected the two. This part of the study primarily investigates why the Buddha was different in his attitudes towards *Sassatavāda* and *Ucchedavāda*.

The second part of the project is an annotated translation of the *Sampasādanīyasuttavaṇṇanā*, the commentary on the *Sampasādanīya-sutta*. In the course of the translation, which is carried out mainly based on the Pali Text Society edition, the Burmese, the Sinhala and the Thai editions are examined to identify their variations and errata within in order to present the meaning of the text accurately and articulately. Wherever required, canonical and commentarial

explanations of key terms of the text are provided in footnotes as annotations, followed by critical views of contemporary scholars. Although several studies on the qualities of the Buddha have been produced, however, there have not been sufficient research on the sixteen *ānuttariya*-s. On the other hand, the translation of the commentary is the first ever English translation. Therefore, both the study and the translation serve as significant source for the study of the Buddha's intellectual qualities, particularly the sixteen *ānuttariya*-s.

Sampasādanīyasuttavaṇṇanā:
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A thesis submitted in partial fulfilment of the requirements for
the Degree of Doctor of Philosophy
at The University of Hong Kong.

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Declaration

I declare that this thesis represents my own work, except where due acknowledgement is made, and that it has not been previously included in a thesis, dissertation or report submitted to this University or to any other institution for a degree, diploma or other qualifications.

Signed

Jnan Nanda

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Abbreviations

A	: <i>Āṅguttara-nikāya</i>
AA	: <i>Āṅguttara-nikāya Aṭṭhakathā (Manorathapūraṇī)</i>
Ap	: <i>Apadāna</i>
ApA	: <i>Apadāna Aṭṭhakathā (Visuddhajanavilāsinī)</i>
AṬ	: <i>Āṅguttara-nikāya Ṭīkā</i> , Chatṭhasaṅgāyana edition
BD	: <i>The Book of Discipline (Vinaya Piṭaka)</i>
BDN	: <i>Buddhist Dictionary: a Manual of Buddhist Terms and Doctrines</i> (http://www.palikanon.com/english/wtb/dic_idx.html)
BGS	: <i>The Book of the Gradual Sayings (Āṅguttara-nikāya)</i>
BvA	: <i>Buddhavaṃsa Aṭṭhakathā (Madhuratthavilāsinī)</i>
CarA	: <i>Cariyāpiṭaka Aṭṭhakathā (Paramatthadīpanī VII)</i>
CDB	: <i>The Connected Discourses of the Buddha</i>
Cf	: compare
CS	: Chatṭhasaṅgāyana edition (http://epalitipitaka.appspot.com)
D	: <i>Dīgha-nikāya</i>
DA	: <i>Dīgha-nikāya Aṭṭhakathā (Sumaṅgalavilāsinī)</i>
Dhp	: <i>Dhammapada</i>
DhpA	: <i>Dhammapada Aṭṭhakathā (The Commentary on the Dhammapada)</i>
Dhs	: <i>Dhammasaṅgaṇī</i>
DISF	: <i>Sampasādanīya Sutta: The Discourse That Inspires Serene Faith</i>
DLB	: <i>Dialogues of the Buddha</i>
DPPN	: <i>Dictionary of Pāli Proper Names</i> (http://www.palikanon.com/english/pali_names/dic_idx.html)
DṬ	: <i>Dīgha-nikāya Ṭīkā (Dīghanikāyaṭṭhakathāṭīkā Līnatthavaṇṇanā)</i>
f	: forward page
ff	: forward pages
ibid	: same source/page

It	: <i>Itivuttaka</i>
ItA	: <i>Itivuttaka Aṭṭhakathā (Paramatthadīpanī II)</i>
ItAE	: <i>The Commentary on Itivuttaka (English translation of Paramatthadīpanī II)</i>
JBS (JCBSSL)	: <i>Journal of Buddhist Studies (Journal of the Centre for Buddhist Studies, Sri Lanka)</i>
JPTS	: <i>Journal of the Pali Text Society</i>
Kv	: <i>Kathāvatthu[-ppakaraṇa]</i>
KvA	: <i>Kathāvatthu Aṭṭhakathā</i>
LDB	: <i>The Long Discourses of the Buddha</i>
Miln	: <i>Milindapañha (Milindapañho)</i>
MnA	: <i>Mahāniddesa Aṭṭhakathā (Saddhammapajjotikā)</i>
M	: <i>Majjhima-nikāya</i>
MA	: <i>Majjhima-nikāya Aṭṭhakathā (Papañcasūdanī)</i>
MLDB	: <i>The Middle Length Discourses of the Buddha</i>
MLS	: <i>The Middle Length Sayings</i>
MṬ	: <i>Majjhima-nikāya Ṭīkā, Chatṭhasaṅgāyana edition</i>
Mv	: <i>The Mahāvagga (Vinaya Piṭakaṃ I)</i>
n	: note (e.g., n10 = note 10)
NDB	: <i>The Numerical Discourses of the Buddha</i>
Nett	: <i>Netti-pakaraṇa</i>
NettA	: <i>Netti-pakaraṇa Aṭṭhakathā</i>
NettṬ	: <i>Netti-pakaraṇa Ṭīkā, Chatṭhasaṅgāyana edition</i>
PED	: <i>Pāli-English Dictionary, PTS</i> (http://dsal.uchicago.edu/dictionaries/pali/)
PTS	The Pali Text Society
Pṭs	: <i>Paṭisambhidāmagga</i>
PṭsA	: <i>Paṭisambhidāmagga Aṭṭhakathā (Saddhammappakāsinī)</i>
S	: <i>Saṃyutta-nikāya</i>
SA	: <i>Saṃyutta-nikāya Aṭṭhakathā (Sāratthappakāsinī)</i>
Sn	: <i>Suttanipāta</i>
SnA	: <i>Suttanipāta Aṭṭhakathā (Paramatthajotikā II)</i>
SṬ	: <i>Saṃyutta-nikāya Ṭīkā, Chatṭhasaṅgāyana edition</i>

SHB	: <i>Dīghanikāyaṭṭhakathāva</i> (Simon Hewavitarne Bequest series)
Thai	: Thai Edition of the <i>Sumaṅgalavilāsinī</i> (<i>Dīghanikāyaṭṭhakathā</i>)
TheraA	: Theragāthā <i>Aṭṭhakathā</i> (<i>Paramatthadīpanī</i> I-III)
TherīA	: Therīgāthā <i>Aṭṭhakathā</i> (<i>Paramatthadīpanī</i> VI)
Ud	: <i>Udāna</i>
UdA	: <i>Udāna Aṭṭhakathā</i> (<i>Paramatthadīpanī</i> I)
Vibh	: <i>Vibhaṅga</i>
VibhA	: <i>Vibhaṅga Aṭṭhakathā</i> (<i>Sammohavinodanī</i>)
Vin	: <i>Vinaya Piṭaka</i> (<i>Vinaya Piṭakam</i>)
VinA	: <i>Vinaya Piṭaka Aṭṭhakathā</i> (<i>Samantapāsādikā</i>)
Vism	: <i>Visuddhimagga</i>
VismE	: <i>The Path of Purification: Visuddhimagga</i>
VvA	: <i>Vimānavatthu Atthakathā</i> (<i>Paramattha-dīpanī</i> IV)
Wheel	: Wheel Publication Series, Buddhist Publication Society

Remarks:

- All the Pāli texts, unless otherwise stated, are of the Pali Text Society edition.
- All the *ṭīkā*-s, except the *Dīgha-nikāya Ṭīkā*-s, are of the CS edition. In the footnote references, *sutta* titles and *vagga*-s are mentioned, not page numbers.
- References in the footnote are as follows:
 - For primary texts:
text vol.: page number: (D II: 20 = *Dīgha Nikāya*, Vol. II: p. 20).
 - For books and articles:
author (publication year): page number (David (2005): 10).
- In footnote references for SHB and Thai, page numbers are given within brackets; e.g., SHB (5) means SHB edition, p. 5.

Part One

A Critical Study

Chapter One

Introduction

1.1. The *Sampasādanīya-sutta*¹ and Its Commentary (*Aṭṭhakathā*)

Establishing confidence² in the Buddha, the Dhamma³ and the *saṅgha* is a preliminary requisite in the Buddhist path to liberation. As the *Vīmaṃsaka-sutta* mentions, there could be several ways to establish such confidence.⁴ Likewise, Sāriputta, in the *Sampasādanīya-sutta*, articulates the sixteen *ānuttariya*-s (excellences) of the Buddha as the basis of his deep confidence in the Buddha. The discourse begins with Ānanda's usual recital statement,⁵ after which, Sāriputta's statement that the Buddha is the supreme among the *samaṇa*-s and *brāhmaṇa*-s of the past and future is recorded.⁶ The discourse then proceeds with an elaboration of the sixteen *ānuttariya*-s⁷ (excellences) of the Buddha by the chief disciple, in response to the former's question. Sāriputta's explanatory reply

¹ This is also known as Sāriputta's Lion Roar (*sāriputta-sīhanāda*). For a detailed explanation on the definition of the name of the discourse '*sampasādanīya-sutta*', see Piya Tan (2005): 105-106.

² Or 'faith'.

³ When mentioned as 'Dhamma' (with capital 'D' and non-italic), it is meant the teachings of the Buddha. When mentioned as '*dhamma*' (with simple 'd' and italic), it is meant 'phenomenon', 'factors', etc.

⁴ In the *Vīmaṃsaka-sutta*, the Buddha instructs the *bhikkhus* to investigate the Tathāgata on various subjects in accordance with the Dhamma, and then only they should have confidence in him (the Tathāgata), the Dhamma and the *saṅgha*. The Buddha continues that when confidence is established in such a way, supported with such reasons, terms and phrases rooted in vision and insight, that confidence is undefeatable by any recluse or brahmin or god or Māra or Brahmā or anyone in the world (...*yassa kassaci bhikkhave imehi ākārehi imehi padehi imehi byañjanehi tathāgate saddhā niviṭṭhā hoti mūlajātā patiṭṭhitā, ayaṃ vuccati bhikkhave ākāravatī saddhā dassanamūlikā dalhā, asaṃhāriyā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ*). See M I: 317-320.

⁵ *evam me sutam ...*

⁶ *evaṃ pasanno ahaṃ bhante bhagavati, na cāhu na ca bhavissati na c' etarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyo bhiññatāro yadidaṃ sambodhiyanti*. D III: 99.

⁷ For the sixteen *ānuttariya*-s, see below (p. 5 in this thesis), or D III: 102-113.

to the Buddha shows that his deep confidence in the Buddha is not a mere belief or appreciation in the Tathāgata, but it is based on wisdom, which derives from his deep understanding of the teachings of the master—as explained in the *Vīmaṃsaka-sutta*.

Sāriputta's statement that the Buddha is supreme among the *samaṇa*-s and *brāhmaṇa*-s of the past, present and future is responded by the Buddha to be lofty and bold as the chief disciple has not known the Awakened Ones of the past, their minds, conduct, teachings, wisdom, their mode of life and emancipation they attained.⁸ The disciple, admitting so, replies the Buddha that it is through the drift of the Dhamma⁹ he has known the Buddha and proclaimed thus. In his further elaboration, which is the main body of the *Sampasādanīya-sutta*, Sāriputta explains the sixteen excellences (*ānuttariya*-s), which the Buddha taught, and comprehending which the disciple established deep confidence in the master. Udāyī, who was listening to Sāriputta's detailed reply to the Buddha, applauds him in hearing such an excellent explanation about the Tathāgata. The Buddha then instructs Udāyī to bear in mind what he has just heard from Sāriputta. The discourse concludes with the master commending Sāriputta's explanation and his admonition to repeat his elaboration in front of other monks, nuns, lay male and female followers, who have not yet entered the path to spiritual progress and have doubt in the Tathāgata.

⁸ *uḷārā kho te ayaṃ sāriputta āsabhī vācā bhāsītā ... kiṃ nu sāriputta ye te ahesuṃ atītaṃ addhānaṃ arahanto sammā-sambuddhā, sabbe te bhagavanto cetasā ceto paricca veditā, evaṃ-sīlā te bhagavanto ahesuṃ iti pi, evaṃ-dhammā ... evaṃ-paññā ... evaṃ-vihārī ... evaṃ-vimuttā te bhagavanto ahesuṃ* D III: 99-100.

⁹ *dhhammanvayo vedito.* D III: 100.

It is further reported that before proclaiming the Buddha to be supreme among the *samaṇa*-s and *brāhmaṇa*-s, Sāriputta has recalled his past existences up to the time of Anomadassi Buddha—during which he resolved to become a chief disciple of a Buddha in future.¹⁰ Subsequently, the chief disciple also surveyed his own virtues as regards *sīla* (morality), *samādhi* (equipoise) and *paññā* (wisdom), but could not see the depth of them, and thought that the extent of the all-knowing-knowledge (*sabbaññutañāṇa*) he possesses is a fraction of that of the Buddha. Sāriputta, who is also said to be one possessing *sāvaka-pāramī-ñāṇa* (the knowledge of perfection of a disciple)—the highest knowledge among the disciples of the Buddha—then surveyed the all-knowing-knowledge of the Buddha, but could only foresee up to the *Mahāvajira-ñāṇa*¹¹ of the Buddha.¹² Even though he was one of the disciples possessing the highest knowledge, he could not completely see the full extent of the knowledge possessed by the Buddha, and therefore, he thought a *samaṇa* or a *brāhmaṇa* below his rank could not be higher than the Buddha, whose all-knowing-knowledge is so extensive that no disciple is able to know, not even himself or Moggallāna. This made him think that the Buddha, whose knowledge of the Dhamma is unfathomable, is supreme among the *samaṇa*-s and *brāhmaṇa*-s and his teachings are unsurpassable.¹³

¹⁰ Cf. DA III: 874.

¹¹ i.e., the knowledge of the great diamond (/thunderbolt). This is also said to be the insight knowledge (*vipassanā-ñāṇa*) of the all-knowing Buddha, which is uncommon to others, exceedingly profound, etc. For commentarial explanation on this, see AT (*Tika-nipāta-ṭīkā*, *Mahāvaggo*, *Tikaṇṇasuttavaṇṇanā*).

For detail on the attainment of this knowledge, see also U. Ko Lay and U. Tin Lwin (2006): 221-225.

¹² See U. Ko Lay's *Comments on Salient Points in the Sampasādanīya Sutta*. For bibliographical reference of this article see Bibliography at the end of this thesis.

¹³ *ibid.*

In justifying that his statement mentioned earlier is based on his faith in the Buddha, which he established having comprehended the Dhamma taught by the teacher, Sāriputta, further responds to the Buddha by elaborating the sixteen *ānuttariya*-s in detail.

1. <i>Kusala-dhamma-desanā</i> ¹⁴	The discourse on [the seven sets of] wholesome factors (<i>dhamma</i> -s).
2. <i>Āyatana-paññatti-desanā</i>	The discourse on [the explanation] of the [six] sense-bases.
3. <i>Gabbhāvakkanti-desanā</i>	The discourse on the [four] modes of conception.
4. <i>Ādesana-vidhā-desanā</i>	The discourse on the [four] modes of mind-reading.
5. <i>Dassana-samāpatti-desanā</i>	The discourse on the [four] attainments of vision.
6. <i>Puggala-paññatti-desanā</i>	The discourse on the designation of the [four] individuals.
7. <i>Padhāna-desanā</i> (same as <i>satta-bojjhaṅga</i>)	The discourse on the [seven] efforts (same as the seven awakening factors).
8. <i>Paṭipadā-desanā</i>	The discourse on the [four] ways of progress.
9. <i>Bhassa-samācārā-desanā</i>	The discourse on the [fourfold] proper modes of speech.
10. <i>Purisa-sīla-samācāra-desanā</i>	The discourse on a person's proper moral conduct.
11. <i>Anusāsana-vidhā-desanā</i>	The discourse on the [four] modes of instructing.
12. <i>Para-puggala-vimutti-ñāṇa-desanā</i>	The discourse on the [fourfold] knowledge of liberating others.
13. <i>Sassatavāda-desanā</i>	The discourse on the [three] eternalist doctrines.
14. <i>Pubbenivāsānussati-ñāṇa-desanā</i>	The discourse on the knowledge of the recollection of past lives.
15. <i>Cutūpapāta-ñāṇa-desanā</i>	The discourse on the knowledge of the passing away and rebirth of beings.
16. <i>Iddhi-vidhā-desanā</i>	The discourse on [the manifold/modes] of psychic powers.

¹⁴ For the convenience of itemization, the term '*desanā*' is used along each *ānuttariya* as in CS here. However, '*desanā*' is not mentioned in the PTS edition.

According to Nyanaponika Thera, these sixteen *ānuttariya*-s are peerless qualities of the Buddha's teachings.¹⁵ He further states that they are also the justification of Sāriputta's deep confidence in the Buddha. The sixteen *ānuttariya*-s¹⁶ vary in their scope and also could be studied in groups.

Elsewhere in the *Sutta Piṭaka*, various other *ānuttariya*-s are also mentioned. For example, the *Saṅgīti-sutta* mentions two groups of *ānuttariya*-s; in one list it's three *ānuttariya*-s¹⁷ and in another six *ānuttariya*-s.¹⁸ Of the two lists mentioned in the *Saṅgīti-sutta*, only two *ānuttariya*-s—*dassana*¹⁹ and *paṭipadā*—are included in the list of the sixteen *ānuttariya*-s of the *Sampasādanīya-sutta*. However, *dassana* in the *Sampasādanīya-sutta* is mentioned as a *samāpatti* (= *dassana-samāpatti*), while in the *Saṅgīti-sutta* and the *Aṅguttara Nikāya*²⁰ it is mentioned as *ānuttariya* (= *dassanānuttariya*). In the case of *paṭipadā*, the *Sampasādanīya-sutta* mentions it as *paṭipadā*—without *ānuttariya*—and in the *Saṅgīti-sutta* and the *Aṅguttara Nikāya*²¹ it is *paṭipadānuttariya*. Among the remaining, *vimuttānuttariya* occurs only in the list of three *ānuttariya*-s of the *Saṅgīti-sutta* in the whole *Sutta Piṭaka*, while the remaining of the list of six are

¹⁵ See Nyanaponika Thera (2008): 42.

¹⁶ These sixteen subjects have been rendered as the 'sixteen unsurpassed/able [qualities]' (*ānuttariyam*). See, for example, Piya Tan (2005): 107ff; T.W. Rhys Davids and C.A.F Rhys Davids (1921): 97ff; Maurice Walshe (1995): 418ff. Nyanaponika Thera renders '*anuttariyam*' as 'peerless qualities' – see *The Life of Sāriputta*, Wheel No. 90/92. However, whether these sixteen could be considered as qualities is doubtful, as they more look like the Buddha's expertise in explaining these sixteen topics of spiritual attainments.

¹⁷ *dassanānuttariyam, paṭipadānuttariyam, vimuttānuttariyam*. D III: 219.

¹⁸ *dassanānuttariyam, savanānuttariyam, lābhānuttariyam, sikkhānuttariyam, pāricariyānuttariyam, anussatānuttariyam*. D III: 250. The same list is also mentioned in D III: 281; A III: 284.

¹⁹ Elsewhere in the *sutta* classification, *dassana* is mentioned with various other terms in different contexts. E.g., see M I: 7, 9 & 11; S III: 28, 29, 49.

²⁰ A III: 284.

²¹ *ibid*.

found only in the *Anguttara Nikāya*²² as *ānuttariya*-s. In the *Dasuttara-sutta*, the Buddha states that the [list of six] *ānuttariya*-s are to be thoroughly learnt.²³

There are several discourses in the Pāli canon either in praise of or about the Buddha; some focusing on his physical qualities, some on his spiritual qualities and some on his ways of teaching the Dhamma in leading others to liberation.²⁴ The *Sampasādanīya-sutta* is another such discourse, where one of his chief disciples expresses his deep conviction in the Buddha on the basis of what and how he teaches. The discourse is also said to be the justification of Sāriputta's deep confidence in the Buddha.²⁵ The subjects, which Sāriputta explains, in fact, are some of the core topics of early Buddhist spiritual advancement taught by the Buddha. The discourse is therefore a significant text in the study of the Buddha's intellectual qualities²⁶ found in the early Buddhist texts.

The content of the *Sampasādanīya-sutta* is also found in the *Nālandā-sutta* of the *Samyutta Nikāya*²⁷ and as an episode in the *Mahāparinibbāna-sutta* of the *Dīgha Nikāya*.²⁸ Scholars, such as K.R. Norman, G.C. Pande, Dipak Kumar Barua and Piya Tan, maintain that the *Sampasādanīya-sutta* is an elaboration of the episode

²² A III: 284, 325-329.

²³ *katame cha dhammā abhiññeyyā? Cha anuttariyāni, dassānānuttariyaṃ, savaṇānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ, pāricariyānuttariyaṃ, anussatānuttariyaṃ. Ime dhammā abhiññeyyā.* D III: 281.

²⁴ E.g., the *Lakkhaṇa-sutta* (D III: 142-179) explains the physical characteristics of a great being, and in the *Mahāparinibbāna-sutta* (D II: 128-129), the Buddha's humanly qualities are shown – in this section of the discourse, the Buddha asks for drinking water from Ānanda saying he is thirsty; in several other discourses, the disciples express their satisfaction in what the Buddha teaches. See also Guang Xing (2005: 7-18) and T. Endo (2002: 1-47) for detail studies on the qualities of the Buddha recorded in the early Buddhist texts.

²⁵ Nyanaponika Thera and Hellmuth Hecker (2007): 71.

²⁶ As noticeable in the *sutta*, all the sixteen are intellectual, not physical.

²⁷ S V: 159-161. The *Nālandā-sutta*, according to Piya Tan (2004: 86), is Sāriputta's last conversation with the Buddha before the former's *parinibbāna*.

²⁸ D II: 81-83.

found in the *Mahāparinibbāna-sutta*.²⁹ Both, the episode in the *Mahāparinibbāna-sutta* and the content of the *Nālandā-sutta*, which appears as shorter versions of the *Sampasādanīya-sutta*, too are attributed to Sāriputta as the author. However, G.C. Pande states Ānanda as the author of the *Sampasādanīya-sutta*,³⁰ which is incorrect, as the text itself clearly states that it's Sāriputta who declares the Buddha to be supreme among the *samaṇa*-s and *brāhmaṇa*-s. Moreover, as pointed out above, the *Nālandā-sutta* and the episode in the *Mahāparinibbāna-sutta* also attribute the authorship to Sāriputta, not Ānanda.

At present, there are five English translations of the discourse by different translators: T.W. and C.A.F. Rhys Davids (1921), Maurice Walshe (1995), the Burma Piṭaka Association (1999), Piya Tan (2005), and SuttaCentral (2018)³¹ respectively. The translators have provided various renderings of the title of the discourse, *Sampasādanīya-sutta*. T.W. and C.A.F. Rhys Davids translate it as *The Faith That Satisfied*, while Maurice Walshe and Piya Tan render it as *Serene Faith* and *The Discourse That Inspires Serene Faith* respectively. The Burma Piṭaka Association renders it as *Faith Inspiring Discourse*,³² while in the SuttaCentral it is provided as *Inspiring Confidence*. Nyanaponika also translates the title as *Faith-Inspiring Discourse*,³³ similar to that of the Burma Piṭaka

²⁹ See K.R. Norman (1983): 21; G.C. Pande (1995): 111; Dipak Kumar Barua (2003): 451; Piya Tan (2005): 106.

³⁰ “But Ānanda gives vent to his admiration for Buddha here by enumerating various excellence (*ānuttariya*-s) of his teachings.” G.C. Pande (1995): 112.

Or, it may be the case the G.C. Pande is pointing at Ānanda as the author of the *sutta* for his recital during the first council held one hundred years after the Buddha's *mahāparinibbāna*. However, it is totally incorrect to state that Ānanda is the author.

³¹ Although SuttaCentral has been online for some years, the final work was introduced in the early 2018. At this time, the present thesis was also at its final stage. As a result, the author did not have sufficient time to consult the site.

³² See *Ten Suttas from Dīgha Nikāya: Long Discourses of the Buddha* (1999): 373.

³³ Nyanaponika Thera and Hellmuth Hecker (2007): 71.

Association. However, the Nyanaponika's rendering is earlier than that of the Burma Piṭaka Association.

Among the five translators of the text, only Piya Tan has made a short study on the title of the *sutta*. In his precise study, he examines the meaning of 'sampasādanīya' by breaking it into *saṃ* (prefix), *pasāda* (from √*sad*) and *nīya* (gerundive suffix). Having observed the meanings of these terms provided by various scholars,³⁴ he states *sampasādanīya* to be a special sense of appreciation, which means "to feel appreciative" or "that which arouses gladness".³⁵ According to him, Sāriputta's exposition would lead the listener or the reader to appreciate the Buddha's virtues. Thus, leading to his translation of the title of the text as *The Discourse That Inspires Serene Faith*. However, while this translation may present a better picture of Sāriputta's exposition of the discourse, one may not agree with the grammar *The Discourse That Inspires Serene Faith*.

The Sanskrit and Pāli dictionaries have not differed much in their interpretations of 'pasāda' or 'pasādanīya.'³⁶ In his *Reading Buddhist Sanskrit Texts: An Elementary Grammatical Guide*, Bhikkhu K.L. Dhammajoti, while providing a similar grammatical analysis,³⁷ differed with their meanings. According to him,

Piya Tan might be agreeing with the renderings by Nyanaponika Thera and the Burma Piṭaka Association as his is almost the same, with slight modification in the word-structure, but keeping the meaning unharmed.

³⁴ These works include T.W. Rhys Davids and William Stede's *Pali-English Dictionary*; Edgerton's *Buddhist Hybrid Sanskrit Dictionary*; Monier-Williams' *Sanskrit-English Dictionary*. They have not differed in explaining '[*saṃ*]pasāda[nīya]', and their interpretations are related to 'serenity,' 'brightness,' 'pleasantness,' 'calmness' or their adjectival, verbal and infinitive forms.

³⁵ Cf. Richard Shankman (2008): 45, 217.

³⁶ See n34 of this thesis.

³⁷ *Sam* + *pasāda* + *nīya*.

pra-sādaḥ, the Sanskrit equivalent of Pāli *pasāda*, means “deep conviction”.³⁸

Moreover, in another work, *Reading Buddhist Pāli Texts: An Elementary Grammatical Guide*, Bhikkhu K.L. Dhammajoti renders *pasanno* ³⁹ as conviction.⁴⁰ Adding the prefix *saṃ* (together, complete, perfectly) and the suffix *nīya* to *pasāda* (= *sampasādanīya*) would literally mean ‘complete/perfect deep conviction’ or rather just ‘deep conviction’. Then, does the title of the text mean *The Discourse on Deep Conviction*?

It would be worth to examine what the text itself says about its title before drawing a conclusion on this. Unfortunately, the text itself does not include the term *sampasādanīya*. Furthermore, nowhere in other places of the *Sutta Piṭaka* does this term occur, except only with the title of the text in question at present. This means *sampasādanīya* occurs only once in the whole *Sutta Piṭaka*. The only term related to *sampasādanīya* and found in the whole discourse is *pasanno*,⁴¹ the participle form of *pasīdati*, and which carries the following meanings: clear, bright, happy, gladdened, reconciled, pleased.⁴² There is no doubt that the translators may have drawn their interpretation from this context of the text. Although these are common terms found in the Buddhist texts, however, the sixteen topics (*ānuttariya*-s) that Sāriputta explains seem to convey a deeper meaning than just being pleased or generating mere faith in the Buddha. These sixteen are some of the most important and advanced subjects in the early

³⁸ See Bhikkhu K.L. Dhammajoti (2015): 8 & 401.

³⁹ The term has been used by Sāriputta to declare the Buddha as supreme among the recluses and brahmins in the *Sampasādanīya-sutta*, the *Nālandā-sutta* and the *Mahāparinibbāna-sutta*.

⁴⁰ Bhikkhu K.L. Dhammajoti (2018): 54.

⁴¹ T.W. Rhys Davids and William Stede provide two ‘*pasanna*-s’, but only the first is relevant for this study. See *Pāli-English Dictionary* (1997): 446.

⁴² See also Bhikkhu K.L. Dhammajoti (2018): 54.

Buddhist spiritual path, basing on which Sāriputta draws the conclusion that Gotama Buddha is the supreme among all the recluses and brahmins of three time-periods.⁴³ His exposition further articulates that it is these topics, taught by the Buddha, which inspire Sāriputta to believe in the Buddha.

On the other hand, returning back to the grammatical analysis of the term *sampasādanīya*, Piya Tan rightly explains that the term is a combination of a prefix, *√sad* and a gerundive suffix. However, the gerundive, or the future passive participle, suffix ‘*niya*’ he provides is incorrect. The suffixes used in Pāli future passive participles, as Bhikkhu K.L. Dhammajoti mentions, are *-tabba*, *-ya/eyya*, and *-anīya*.⁴⁴ Among them, *-tabba* (e.g., *veditabba*: to be/should be understood) is the most commonly used form. However, in the present case, could *sampasādanīya* be the combination of *saṃ* + *√sad* + *anīya* (gerundive suffix)? If affirmative, the term could literally mean ‘to be deeply pleased’ or ‘what ought to be pleased’. What ought to be pleased is what causes or inspires to be pleased. According to Sāriputta, what inspired (/caused) him to establish faith in the Buddha is the teacher’s skills in discoursing the sixteen *ānuttariya*-s. Thus, one could easily identify that the nearest among the available translations to the above grammatical explanation are those of Nyanaponika and The Burma Piṭaka Association: *Faith-Inspiring Discourse* and *Faith Inspiring Discourse* respectively, both denoting same meaning. Here, one must also note that although the common rendering for *pasāda* is pleasing, however, this rendering does not fit in the present context. Therefore, the most appropriate rendering is faith, as

⁴³ *Evaṃ pasanno ahaṃ bhante bhagavati, na cāhu na ca bhavissati na c’ etarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā ’bhiññataro yadidaṃ sambhodiyan ti.* D III: 99.

⁴⁴ Bhikkhu K.L. Dhammajoti (2018): 123. See also A.K. Warder (2010): 104ff; Wilhelm Geiger (2013): 187ff.

mentioned by A.P. Buddhadatta in his *Concise Pāli-English Dictionary*. Therefore, among the available translations of the title of the text, in the aspects of grammar and meaning, the most appropriate rendering is *Faith-Inspiring Discourse*.

Buddhaghosa, accredited to be the most prominent Pāli commentator for translating and compiling the major number of commentaries on the Pāli canonical texts,⁴⁵ is also the compiler of the *Sumaṅgala-vilāsinī*, the commentary on the *Dīgha-nikāya*, in which the *Sampasādanīya-sutta* is listed as the twenty-eighth. Although the content of the *sutta* is found in the *Mahāparinibbāna-sutta* and *Nālandā-sutta*, the commentaries on them differ on this section, and only the *Sampasādanīyasuttavaṇṇanā* contains the complete commentary on the discourse. In fact, the author of the commentary on the *Mahāparinibbāna-sutta* directs the reader to the *Sampasādanīya-sutta*, not the *Sampasādanīyasuttavaṇṇanā*.⁴⁶ On the other hand, in the *Nālandāsuttavaṇṇanā*, only half of the introductory section of the commentary is provided.⁴⁷ Furthermore, in the commencement of the *Sampasādanīyasuttavaṇṇanā*, it provides a detailed explanation of ‘*bhagavantam etad avoca: evaṃ pasanno ahaṃ bhante bhagavatī ti*,’⁴⁸ which is not found in the *Nālandāsuttavaṇṇanā*.

⁴⁵ To be accurate: Buddhaghosa is rather the translator cum editor of several Pāli commentaries. Many scholars continue to mention him as the commentator, but Buddhaghosa himself states that he is translating the commentaries, not composing them. On this, E.W. Adikaram notes: Buddhaghosa’s task was not to write a series of original books on Buddhism but to put into Pāli in a coherent and intelligent form the matter that already existed in the various Sinhalese Commentaries. E.W. Adikaram (1953): 2. See also Bhikkhu Ñāṇamoli (2010): xxxiv. Cf. T. Endo (2013): 33ff.

⁴⁶ *Atha kho āyasmā sārīputto ti ādi sampasādanīye viṭṭhāritam*. DA II: 538.

⁴⁷ See SA II: 207-212.

⁴⁸ DA III: 873-878.

While the Pāli commentators are said to have attempted to avoid repetitions,⁴⁹ at least not repeat the same explanations, it is not the case in the *Sampasādanīyasuttavaṇṇanā*. Some of the paragraphs appearing at the end of the text are also found in their exact forms in the commentaries to the *Aṅguttara Nikāya*⁵⁰ and *Majjhima Nikāya*,⁵¹ and also in the *Milindapañha*,⁵² another post-canonical text. Moreover, this is also noticeable within the commentary to the *Sampasādanīya-sutta*. For example, the explanation of *uttariṃ abhiññeyyaṃ n' atthhi* is repeated twice within the text.⁵³ Furthermore, the verse mentioned in the introductory section of the *Sampasādanīyasuttavaṇṇanā*⁵⁴ also appears in several other texts: in the commentaries to the *Dīgha-nikāya*, *Majjhima-nikāya*, *Udāna*, *Buddhavaṃsa*, *Cariyāpiṭaka*, *Apadāna*; in the sub-commentaries to the *Majjhima-nikāya*, *Aṅguttara-nikāya*, *Saṃyutta-nikāya*, *Nettipakaraṇa*, etc.⁵⁵ These factors point out that the compilers and authors of the commentaries and other post-canonical texts may not have referred the *Sumaṅgala-vilāsinī*, or at least the *Sampasādanīyasuttavaṇṇanā*, during the compilation of those respective texts .

⁴⁹ Cf. L.R. Goonesekere (2008): 17.

⁵⁰ See pp. 189ff of this thesis.

⁵¹ *ibid*

⁵² See pp. 190ff of this thesis.

⁵³ See DA III: 885, 895.

⁵⁴ See DA III: 877.

⁵⁵ DA I: 288; MA III: 423; UdA: 336; BvA: 135; CarA: 8; ApA: 388; DṬ I: 11 & 65; MṬ (*Mūlapaṇṇāsa-ṭīkā*, *Ganthārambhakathāvaṇṇanā*); SṬ (*Sagūthāvaggaṭīkā*, *Ganthārambhakathāvaṇṇanā*); AṬ (*Ekakanipāta-ṭīkā*, *Ganthārambhakathāvaṇṇanā*); NettṬ (*Ganthārambhakathāvaṇṇanā*) *Vinayavinicchayaṭīkā* (*Ganthārambhakathāvaṇṇanā*); *Vajirabuddhi-ṭīkā* (*Ganthārambhakathāvaṇṇanā*); *Sāratthadīpanī-ṭīkā* (*Paṭhama-bhāgo*, *Ganthārambhakathāvaṇṇanā*).

1.2. The Buddha and Sāriputta: The Master-Disciple Relationship

The conversations between the Buddha and Sāriputta in the Pāli *nikāya*-s depict that the master and the disciple had a special relationship. Although both Sāriputta and Moggallāna⁵⁶ were appointed as the two chief disciples of the Buddha, the former is seen closer to the Buddha than the latter. Very often, the Buddha is seen highly praising Sāriputta. Such evidences also prove that the Buddha trusted Sāriputta's knowledge of the Dhamma.⁵⁷ On many occasions, the *bhikkhu*-s are asked to go to Sāriputta for both doctrinal and other assistance.⁵⁸ In the *Saccavibhaṅga-sutta*, the Buddha mentions:

Sāriputta is like a mother; Moggallāna is like a nurse. Sāriputta trains others for the fruit of stream-entry, Moggallāna for the supreme goal. Sāriputta, *bhikkhus*, is able to announce, teach, describe, establish, reveal, expound, and exhibit the Four Noble Truths.⁵⁹

According to the discourse, the Buddha proceeds to his dwelling place afterwards, leaving Sāriputta to explain the four truths in detail to the monks. The fact that the

⁵⁶ Moggallāna is said to be one who excelled in psychic powers. See A I: 23.

⁵⁷ The *Sampasādanīya-sutta* itself is one such discourse where the Buddha praised the chief disciple for his correct explanation of the Dhamma. When Sāriputta has concluded the explanation of the sixteen *ānuttariya*-s, the Buddha asks the chief disciple to repeat it to the monks, nuns and the lay followers (*tasmāt iha tvaṃ Sāriputta imaṃ dhamma-pariyāyaṃ abhikkhaṇaṃ bhāseyyāsi bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ*). See D III: 116.

⁵⁸ E.g., once when the Buddha was living in Devadaha, a group of monks approached him seeking permission to go to the western part of the province. The Buddha then asked the monks to inquire from Sāriputta stating: monks, Sāriputta is wise and friendly to his fellow monks (*Sāriputto bhikkhave paṇḍito bhikkhūnaṃ anuggāhako sabrahmacārīnaṃ*). See S III: 7. Cf. M III: 248.

⁵⁹ Translation by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (1995): 1097, 1349 n1289. *Seyyathāpi, bhikkhave, janettī, evaṃ Sāriputto; seyyathāpi jātassa āpādetā, evaṃ Moggallāno. Sāriputto, bhikkhave, sotāpattiphale vineti, Moggallāno uttamathe; Sāriputto, bhikkhave, pahoti, cattāri ariya-saccāni vitthārena ācikkhituṃ desetum paññāpetum paṭṭhapetum vivarituṃ vibhajituṃ uttānīkātuṃ*. See M III: 248.

Buddha trusted Sāriputta's knowledge of the Dhamma is also evident from the teacher appointing the chief disciple as the General (marshal) of the Dhamma.⁶⁰

Moreover, the complete *Anupada-sutta*⁶¹ is a eulogy of Sāriputta by the Buddha himself. In the discourse, the teacher speaks highly of the chief disciple.

Bhikkhus, Sāriputta is wise; Sāriputta has great wisdom; Sāriputta has wide wisdom; Sāriputta has joyous wisdom; Sāriputta has quick wisdom; Sāriputta has keen wisdom; Sāriputta has penetrative wisdom.⁶²

The Buddha, in his conclusion of the *sutta*, states that if there is anyone who rightly fits to be called the Blessed One's son (*bhagavato putto*), one born of his mouth⁶³ and breast (*oraso mukhato jāto*), one born out of and created by the Dhamma (*dhammajo dhamma-nimmitto*), the heir of the Dhamma (*dhammadāyādo*) not of material things (*no āmisadāyādo*), that person is Sāriputta.⁶⁴ These epithets clearly demonstrate the extent of trust the Buddha places in Sāriputta with regard to his knowledge of the Dhamma. Thus, in the *Āṅguttara-nikāya*, the Buddha declares the chief disciple to be the foremost with regard to wisdom among his disciples.⁶⁵ Moreover, while Sāriputta was

⁶⁰ See Nyanaponika Thera (2008): 3; G.P. Malalasekera in DPPN.

⁶¹ See M III: 25-29.

⁶² Translation by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (1995): 899.

Paṇḍito, bhikkhave, Sāriputto; mahāpañño, bhikkhave, Sāriputto; puthupañño, bhikkhave, Sāriputto; hāsupañño, bhikkhave Sāriputto; javanapañño, bhikkhave, Sāriputto; tikkhapañño, bhikkhave, Sāriputto; nibbedhikapañño, bhikkhave, Sāriputto. M III: 25.

⁶³ i.e., having heard the words uttered by the mouth [of the Buddha]. See MA IV & V: 91.

⁶⁴ M III: 29.

⁶⁵ *Etad aggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ ... mahāpaññaṃ yadidaṃ Sāriputto.* A I: 23.

considered only inferior to the Buddha in wisdom, the chief disciple is also said to have excelled in knowledge-s which come under the purview of the Buddha.⁶⁶

In the Pāli *nikāya*-s, Sāriputta is also recorded to have preached higher number of discourses among the disciples of the Buddha.⁶⁷ Some of these discourses are distinct in their nature and topics. Commenting on these discourses, Nyanaponika Thera notes:

The discourses of Venerable Sāriputta and the books attributed to him form a comprehensive body of teaching that for scope and variety of exposition can stand beside that of the Master himself. Sāriputta understood in a unique way how to organize and present the rich material of the Dhamma lucidly, in a manner that was intellectually stimulating and also an inspiration to practical effort.⁶⁸

Among the *sutta*-s taught by Sāriputta, the *Sampasādanīya-sutta*, an analysis of the sixteen *ānuttariya*-s of the Buddha, demonstrates the chief disciple's deep understanding of the Dhamma, based on which he established deep faith in the Buddha. The discourse also points out that in Buddhism, mere faith in the teacher is not acceptable, but faith should be established on the basis of investigation of the teachings of the teacher in various ways.⁶⁹ It is believed that the chief disciple's elaboration of the *sutta*, which is also known as 'Sāriputta's Lion's Roar', is his last meeting with the Buddha.⁷⁰ And his elaboration of the sixteen

⁶⁶ See G.P. Malalasekera in DPPN; Nyanaponika Thera (2008): 3. According to both G.P.

Malalasekera and Nyanaponika Thera, Sāriputta is also credited to have methodically compiled the Abhidhamma, which is considered the most philosophical division of the Pāli canon.

⁶⁷ For a complete list of the discourses taught by Sāriputta, see Nyanaponika Thera (2008): 41-46.

⁶⁸ Nyanaponika Thera and Hellmuth Hecker (2007): 45.

⁶⁹ Cf. M I: 317-320.

⁷⁰ See Piya Tan (2004: 86)

topics are to express his gratitude to the Buddha. Moreover, there are also several discourses, which were commenced by the Buddha but Sāriputta was asked to continue the teaching. One such example is the *Saccavibhaṅga-sutta* mentioned earlier.

As Sāriputta was highly versed in the Dhamma among the disciples of the Buddha, it is reported that, like the Buddha, he also wandered from city to city accompanied by a group of five hundred monks or more.⁷¹ According to Nyanaponika Thera, Sāriputta also possessed infinite patience and would teach the Dhamma until the listener attains *sotāpatti-phala* (the fruit of stream-entry).⁷² Moreover, during the incident when Devadatta had led away a faction of monks to cause a schism in the *saṅgha*, the Buddha asked Sāriputta and Moggallāna to bring back the faction, which both did successfully.⁷³ These canonical evidences point out that while Sāriputta has established faith in the Buddha completely based on wisdom gained from the teachings of the master,⁷⁴ the Buddha too in return had confidence in the chief disciple—this is particularly noticeable in instances where the Buddha directs other *bhikkhu*-s to seek Sāriputta’s admonition and guidance.

⁷¹ One such example is when he wished to go to Nālaka, he is quoted as asking Elder Cunda, “Friend Cunda, please ask our group of five hundred *bhikkhus* to take their bowls and robes, for I wish to go to Nālaka.” See Nyanaponika Thera (2000): 33.

⁷² Nyanaponika Thera (2000): 16.

⁷³ Nyanaponika Thera (2008): 12-13; G.P. Malalasekera in DPPN.

⁷⁴ The *Sampasādaniya-sutta* is a concrete example of this.

1.3. The Significance of the Translation and the Study

For every Pāli canonical text, there is a commentary and a sub-commentary written on. The primary aim of the commentators is to explain analytically and critically the difficult terms and phrases found in the canonical texts.⁷⁵ Moreover, the commentators also explain “the words and judgments of others as accurately and faithfully as possible.”⁷⁶ The Pāli commentarial literature also shows that the commentators not only commented on and critically examined the difficult terms and concepts found in the Pāli canon, but also have carried out other important tasks too. For example, Buddhaghosa, in his commentary to the *Vinaya Piṭaka*,⁷⁷ mentions nine points that he used, many of which are also very common in other Pāli commentaries.⁷⁸ Refutation of heresies, elucidation of orthodox views and comparing with canonical interpretations are few of them. Therefore, every commentarial (*aṭṭhakathā*) and sub-commentarial (*ṭīkā*) text in the Pāli literature has its own distinct significance in studying the canonical texts.⁷⁹ For, different subject-materials are recorded in different canonical texts, on which both the commentarial and sub-commentarial texts were compiled. Although the Pāli commentaries are highly significant—for the translation of the Pāli canonical

⁷⁵ In her introduction to the DTL, Lily de Silva (1970: lxvi-lxxxi) has explained six methods of exegesis mentioned in text (DTL I: 43), which were used by the commentators to compile the commentaries on the canonical texts.

⁷⁶ B.C. Law (2000): 396.

⁷⁷ Although there has been a trend of attributing the authorship of most of the present Pāli commentaries (*aṭṭhakathā*) to Buddhaghosa, in reality, Buddhaghosa’s primary aim was to translate back the commentaries to Pāli language from Sinhala language. See n37.

⁷⁸ See Lily de Silva (1970): lxxii.

⁷⁹ Besides being important for translation of the canonical texts, Sodo Mori, one of the few contemporary scholars of Pāli commentaries, state that the commentarial works also are useful source materials for philological studies, doctrinal and philosophical studies, linguistic studies, historical, geographical, social and cultural studies. Sodo Mori (1989): 3-20. See also T. Endo (2013): 8-10; Kanai Lal Hazra (2000): 283-359.

texts into any modern language, and to critically and analytically study the early Buddhist discourses⁸⁰—majority of the Pāli commentaries and sub-commentaries remain untranslated until at present.

Likewise, while there have been five English translations of the *Sampasādanīya-sutta*,⁸¹ the commentary (*aṭṭhakathā*) on this discourse, like most of the commentaries on the Pāli canonical texts, remains un-translated until at present. As the author of the commentary on the *Mahāparinibbāna-sutta* did not include any commentarial explanation on this particular episode,⁸² the translator of the *Mahāparinibbānasuttavaṇṇanā* also excluded it.⁸³ The *Nālandāsuttavaṇṇanā* too remains un-translated.⁸⁴ Therefore, the present work will be the first English translation of the commentary on the *Sampasādanīya-sutta*. The work also would be a useful resource for research students and scholars interested in those

⁸⁰ In fact, the Pāli commentaries also serve as the prime sources for the translation and the study of the Pāli canonical texts. K.R. Norman (2008: 67ff) states that for a translator “there is the commentarial tradition in the first place,” which contain critical analysis of the technical terms. He further notes that even the commentaries, which were compiled after the Buddha’s *parinibbāna* and in different social and historical background, also have misinterpretations. In such cases, rectifying the incorrect interpretations is also an important factor to be considered in the study of the Pāli commentaries. Or, perhaps the eminent later Buddhist Elders, like Buddhaghosa and his contemporaries, might have comprehended the Buddhist texts better or from different perspectives, which may serve as resourceful reference at present.

⁸¹ By T.W. and C.A.F. Rhys Davids (1921: 95-110) in *Dialogues of the Buddha*, Part III; Maurice Walshe (1995: 417-425) in *The Long Discourses of the Buddha*; the Burma Piṭaka Association (1999: 373-395) in *Ten Suttas from Dīgha Nikāya: Long Discourses of the Buddha*; Piya Tan (2005) entitled *Sampasādanīya Sutta: The Discourse That Inspires Serene Faith* published in dharmafarer.org; and the latest in SuttaCentral (2018).

⁸² See D II: 81-83.

⁸³ The commentator of the *sutta* in fact directs the reader to the *Sampasādanīya-sutta: atha kho āyasmā sārīputto ti ādi sampasādanīye vitthāritam*. DA II: 538
The commentary on the *Mahāparinibbāna-sutta* was translated into English by Yang-Gyu An (2005) entitled ‘*The Buddha’s last days: Buddhaghosa’s Commentary on the Mahāparinibbāna Sutta*’.

⁸⁴ The commentator of the *Samyutta Nikāya* provided only part of the introductory section of the commentary on the *Nālandā-sutta*. Unlike the commentator of the *Mahāparinibbāna-sutta*, the commentator of the *Nālandā-sutta*, however, does not even direct the reader to the *Sampasādanīya-sutta/vaṇṇanā*. See SA III: 207-212.

particular areas of Buddhist Studies, such as the sixteen *ānuttariya*-s, but are less familiar with Pāli language. Moreover, as the commentaries on the episode in the *Mahāparinibbāna-sutta* and the shorter version entitled *Nālandā-sutta* in the *Samyutta-nikāya* are either not provided or remains untranslated, the translation of the *Sampasādanīyasuttavaṇṇanā* would definitely assist the readers to grasp the meaning of both *sutta*-s to greater extent. In other words, the translation of the *Sampasādanīyasuttavaṇṇanā* would also be beneficial in understanding the content of two more *sutta*-s: the *Mahāparinibbāna-sutta* and the *Nālandā-sutta*.

Much of the introductory section of the *Sampasādanīyasuttavaṇṇanā* is mainly devoted on Sāriputta's contemplation on the Buddha's virtues.⁸⁵ While examining the extant of the teacher's virtues he also elaborates how the Buddha is different from him with regard to wisdom, knowledge and other virtues. On the other hand, at the end of the *Sampasādanīyasuttavaṇṇanā*, various other important factors related to the history of the monastic order and the Dhamma are discussed. The text explains how the Dhamma will disappear and which part of the canon will vanish first and last, and how the monastic order will survive. Therefore, the *Sampasādanīyasuttavaṇṇanā*, particularly the passages at the beginning and the end, is also a significant source for the study of topics related to the Buddha and his disciples, and the existence of the Dhamma and the *saṅgha*.

The elaboration of the sixteen *ānuttariya*-s of the Buddha by Sāriputta,⁸⁶ one of the foremost disciples, explains how the enlightened disciples of that time

⁸⁵ E.g., see DA III: 873-878.

⁸⁶ Besides being endowed with wisdom and his deep conviction towards the Buddha, Sāriputta is also noted for his gratitude towards Assaji, from whom he first heard the Dhamma. Likewise,

understood the Buddha through the comprehension of his teachings and established faith in him. This makes the *Sampasādanīya-sutta* a significant source for the study of the spiritual (intellectual) qualities of the Buddha and establishing faith in the teacher balanced with wisdom (*paññā*) in early Buddhism. Some of the sixteen *ānuttariya*-s, which are also found scattered in the Pāli canon, especially in the *Sutta Piṭaka*, have been studied in different extent and contexts, while the remaining have not attracted the attention of the Buddhist scholars. Rupert Gethin has made a comprehensive study of the *bodhi-pakkhiyā-dhamma*-s⁸⁷ in his *The Buddhist Path to Awakening* (2003). Moreover, a number of studies on the Buddhist critiques of the eternalist and materialist doctrines, as journal articles or book chapters, have also been produced. Among them, Y. Karunadasa's "The Buddhist Critique of *Sassatavāda* and *Ucchedavāda*: The Key to Proper Understanding of the Origin of the Doctrines of Early Buddhism",⁸⁸ Michitoshi Manda's "On *Sassatavāda*—in Comparison with *Ucchedavāda*"⁸⁹ and Joaquín Pérez-Remón's "*Asmimāna*, *Sakkāyadiṭṭhi*, *Sassatavāda* and *Ucchedavāda*"⁹⁰ are noteworthy,⁹¹ as the papers/book chapters particularly focus on the two extreme religious groups.

towards Sañjaya, his former teacher before converting to Buddhism. The commentary on the *Nāva-sutta* (see SnA II: 327-328) and the commentary on the *Dhammapada* (see Dhpa IV: 150-151) state that, before sleeping, Sāriputta used to pay his respect to Assaji thinking that the latter is his first teacher and then he would rest his head in gratitude towards the direction Assaji was residing. However, his elaboration of the sixteen *ānuttariya*-s in the *Sampasādanīya-sutta* shows that Sāriputta is most grateful to the Buddha.

⁸⁷ Which also include the seven awakening factors (*satta-bojjhaṅga*), one of the sixteen *ānuttariya*-s of the Buddha mentioned in the *Sampasādanīya-sutta*.

⁸⁸ In *The Middle Way*, Vol. 74 & 75. See also Y. Karunadasa (2017): 13-21.

⁸⁹ In *Journal of Indian and Buddhist Studies*, Vol. 44, No. 2: 962-959.

⁹⁰ In her *Self Non-Self in Early Buddhism* (1980): 227-267.

⁹¹ See also Bhikkhu Anālayo (2010): 23-42; Bhikkhu Bodhi (2007): 16-19, 28-30.

Bradley S. Clough has made a precise study of the higher knowledge-s found in the *Sutta Piṭaka* and *Vinaya Piṭaka* in his paper entitled “The Higher Knowledge in the Pāli *Nikāyas* and *Vinaya*”.⁹² While analyzing each knowledge, Clough also discusses the limitation and the danger of some knowledge-s; e.g., the *iddhi-vidha-ñāṇa*. Harold W. French also made a study on *iddhi-vidha* in his paper “The Concept of *Iddhi* in Early Buddhist Thought”⁹³ where he also discusses the danger of the knowledge and its analysis in the canonical and post-canonical texts. However, none of the above authors, including Rupert Gethin, focus their studies on the topics in the context as mentioned in the *Sampasādanīya-sutta*.⁹⁴ Among the various studies related to these topics, only Toshiichi Endo, in his *Buddha in Theravāda Buddhism* (2002), which is a comprehensive study of the Buddha-concept in the Theravāda tradition,⁹⁵ has focused on few of these topics in the context of intellectual qualities of the Buddha; such as *iddhi* (psychic powers), *pubbenivāsānussati-ñāṇa* (the knowledge of the recollection of past lives). Therefore, as the sixteen *ānuttariya*-s explained in the *Sampasādanīya-sutta* are crucial in the study of wisdom-based faith in Buddhism and also as the intellectual qualities of the Buddha, a comprehensive study on the sixteen based on the Pāli tradition (i.e., canonical and commentarial texts) and relevant contemporary works is significant. Thus, the first part of the present work is a partial attempt—only focusing on two *ānuttariya*-s—to fulfill this gap.

⁹² In *Journal of the International Association of Buddhist Studies*, Vol. 33, No. 1-2: 409-433.

⁹³ In *Pāli Buddhist Review*, Vol. 2, No. 1: 42-54. See also S.K. Nanayakkara (1990): 508-511.

⁹⁴ i.e., as the intellectual qualities of the Buddha.

⁹⁵ The work also includes discussions on the similarities and differences between the Buddha-s and *bodhisatta*-s.

1.4. The Methodology and the Scope of the Translation and the Study

In order to present the study better, this work has been divided into two parts: the translation of the *Sampasādanīyasuttavaṇṇanā* (second part) and a critical study of the partial content of the *Sampasādanīya-sutta* (first part). The second part includes a complete and annotated translation of the commentary (*aṭṭhakathā*) on the *Sampasādanīya-sutta* followed by its Pāli text of the Pāli Text Society edition as an appendix. As far as the commentary is concerned, the sub-commentary (*tīkā*) is also significant in understanding the sixteen *ānuttariya*-s of the Buddha. However, in this project, only the commentary has been selected for translation due to the time-limitation. The translation of the sub-commentary will be carried out in a future study.

According to K.R. Norman, a translation should be “intelligible to the non-specialist.”⁹⁶ This does not exclude the academics. Therefore, one of the preliminary targets of this study is to present the translation in a way intelligible to both academics and non-academics. For this, the translation is carried out with the word to word translation method. Moreover, as there is no other English translation of the text, it is also important that this translation serves both the academics as well as the general readers. Another important factor in the translation is the selection of the most suitable words for better interpretations of the Buddhist terms. For this, the relevant Pāli canonical, post-canonical and contemporary scholarly works have been consulted. Moreover, in order to explain

⁹⁶ K.R. Norman (2008): 76.

the technical terms in the *Sampasādanīyasuttavaṇṇanā*, interpretations of contemporary scholars and their critical examination have been included as annotations. And, selected Pāli and Sanskrit Dictionaries, and grammar books have also been consulted wherever required. Overall, this is a literal translation aiming readers of both academic and general levels.

One of the several difficulties faced while carrying out the translation is making the translation readable. While one manages to find the meanings of the words one by one, the task to construct the English translations of the Pāli sentences has been challenging. At such junctures, the secondary sources, particularly English translations of other Pāli texts, have been utilized to bring out the proper meanings of the Pāli sentences. Moreover, in such several instances, the readers have been directed to either refer or compare the translations by other scholars as annotations. Furthermore, the present translation also includes correction of the errata found in the PTS edition of the texts; such as the title of the text itself *Sampasādaniya-sutta-vaṇṇanā*, where the short *i* should be long *ī*, is corrected to be *Sampasādanīya-sutta-vaṇṇanā*.

The content of the discourse, as noticed earlier, covers a broad area of study. The *Sampasādanīya-sutta* shows that the virtues of the Buddha that the chief disciple mentions are neither physical nor mental, rather they are various important subjects the Buddha taught using different methodologies. Sāriputta states that the way/s the Buddha teaches the sixteen *ānuttariya*-s is/are unsurpassable,⁹⁷ which

⁹⁷ *aparam pana, bhante, etad ānuttariyaṃ, yathā bhagavā dhammaṃ deseti kusalesu dhammesu*. D III: 102. “Moreover, lord, this is too unsurpassed: the way namely in which the Exalted One

guided him to establish unshakable faith in the master. Therefore, although all the sixteen topics are significant in the study of wisdom-based faith in the Buddha and in the context of his intellectual qualities, it is not possible to carry out a comprehensive study on all the sixteen within the framework of this thesis and the time-limitation. Thus, only two *ānuttariya*-s⁹⁸ have been focused in the current study, namely the Buddha's excellence in teaching with regard to proper conduct in speech (*bhassasamācārā*) and with regard to the eternalist doctrines (*sassatavāda*).⁹⁹

In his elaboration of *bhassasamācārā*, Sāriputta talks about the Buddha's mode of speech in four components: the abstention from false speech (*musāvādā*), the abstention from divisive speech (*vebhūtiya*), the abstention from slanderous speech (*pesuniya*) and the abstention from argumentative speech¹⁰⁰ (*sārambhajā jayāpekkha*). The primary aim of this chapter is to examine the four components which would lead to better understanding of the Buddha's mode of speech. It should be noted that a similar component is also included in the noble eightfold path: *sammā vācā* (right speech). Therefore, the examination of *bhassasamācārā* is carried out in comparison with *sammā vācā*. Such a presentation will definitely assist the readers to understand the distinct features of *bhassasamācārā* from *sammā vācā*, which is a factor of the path not a quality. Moreover, in the present work, an attempt is also made to examine how the Buddha discourses on proper conduct in speech.

teaches the Norm concerning righteous doctrines.” Translation by T.W. Rhys Davids (2002): 97ff.

⁹⁸ The author, however, wishes to pursue a comprehensive study on the remaining *ānuttariya*-s of the Buddha in future.

⁹⁹ The candidate wishes to carry out a study on all the sixteen *ānuttariya*-s in future.

¹⁰⁰ Literally, this means speech which seeks victory motivated by anger.

Sāriputta also includes the Buddha's expertise in teaching with regard to eternalism (*sassatavāda*) as one of the sixteen *ānuttariya*-s of the Buddha. However, the chief disciple does not mention anything with regard to the doctrines of annihilationism (*ucchedavāda*). Sāriputta's exclusion of *ucchedavāda* and the Buddha's statement in his rejection of the two extremes in the *Dhammacakkapavattana-sutta*¹⁰¹ show that the Buddha (or Buddhism) had different attitudes towards *sassatavāda* and *ucchedavāda*. Hence, one of the preliminary targets is to investigate this difference in attitude in the third chapter of this project. At the same time, this study also presents how Buddhism, in its path to emancipation, transcends both extremes. The investigation, for both *bhassasamācārā* and the Buddha's attitude towards the two extremes, is carried out mainly based on the Pāli canonical and post-canonical texts. Wherever it is required, contemporary works, such as book chapters, journal articles and encyclopedia entries, have been consulted.

1.5. Remarks on the PTS, CS, SHB and the Thai Editions of the *Sampasādanīyasuttavaṇṇanā*

Although the Pāli texts of the PTS of London have been used widely for research and study of Pāli Buddhism, it is not the case that the PTS edition of the texts are completely accurate. The same is in the case of other editions too, such as the Burmese, Sinhalese and the Thai. In fact, these editions, compiled in their

¹⁰¹ *Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo puthujjanīko anariyo aṇatthasaṃhito. Yo cāyaṃ attakilamathānuyogo dukkho anariyo aṇatthasaṃhito.* S V: 421.

The PTS edition, in the first sentence, proceeds as 'yo cāyaṃ kāmesu kāmesu khallikānuyogo ...', which is an error. The correct form should be 'kāmesu kāmasukhallikānuyogo ...' as given in this note.

respective countries, were also influenced by their respective local dialects and other social and cultural factors, which the early Buddhist texts also could not escape from.¹⁰² On the other hand, one must be reminded that the Pāli canon was preserved by oral tradition. One such example is Mahinda Thera's arrival in Sri Lanka to introduce Buddhism in the island. During his arrival, he brought nothing, except the Pāli canon and its commentaries. Moreover, the Pāli texts, which he brought, were translated into the local language in Sri Lanka. These were the texts, including the commentary to the *Dīgha-nikāya*, which Buddhaghosa translated back to Pāli again. As a result, various variants and errata are found in both the canonical texts as well as the commentarial and other post-canonical works. Such factors are definitely obstacle to bringing out the true words of the Buddha.

Cases like that are also found in the *Sampasādanīyasuttavaṇṇanā* of the PTS edition, which is used as the primary edition in the present study. Very often they may not affect the interpretation or the translation to greater extent. For example, 'tadā' in the PTS edition of the text¹⁰³ and 'tathā' in the CS edition of the text. The two terms, although different, but, meaning-wise, there is not much difference; both terms are related to time. And, in this context, can be rendered as 'then' or 'furthermore'. However, there are also terms, which differ not only

¹⁰² The historical transmission of the Buddhist teachings shows that the teachings have gone through various editorial, social, cultural, geographical changes, where the Pāli commentarial literature also played significant roles. There is no doubt that, in such circumstances, the teachings may have gone through several editions. Bhikkhu Sujato and Bhikkhu Brahmali (2015: 7) state, "There are even a few cases where the editorial hand seems to have added interpretations to existing ideas." Therefore, it is also important to examine the teachings historically from the time of when it was taught by the Buddha or his disciples until at present. This would result in bringing out the true words of the Buddha and his disciples by critically examining and comparing these sources.

¹⁰³ See DA III: 874.

terminologically but also have different meanings. For example, ‘*satta-vihāre*’ in the PTS edition¹⁰⁴ and ‘*satatavihāre*’ in the CS, SHB (634) and Thai (94) editions.¹⁰⁵ Of the two, the latter, that is of the CS, SHB and Thai editions, provides better meaning in this context. On the other hand, ‘*satata-vihāre*’ occurs in various other texts and contexts too.¹⁰⁶ In another instance, PTS edition has ‘*vaṇṇena*’¹⁰⁷ while in CS it is ‘*vaṇṇo na*’. The latter should prevail as it provides the proper meaning in the context, and also it is accepted by SHB and Thai.

This study, therefore, along with the translation of the commentary on the *Sampasādanīya-sutta*, also examines the texts of the four editions—PTS, CS, SHB and Thai—in order to provide better translation of the commentary, and also to make the readers aware of these variants and errata. For this, wherever such differences are found, they are highlighted and examined in comparison with the three above-mentioned editions and their relevance in other parts of the Pāli canon and their commentaries.

¹⁰⁴ *ibid.*

¹⁰⁵ See also D II: 250 & 281; A II: 198; AṬ III: 176; CarA: 7; ItA: 7; UdA: 335.

¹⁰⁶ See D II: 250 & 281; A II: 198; AṬ III: 176; CpA: 7; ItA: 7; UdA: 335.

¹⁰⁷ See DA III: 877.

Chapter Two

***Bhassa-samācāra*: The Buddha's Excellence in Discoursing on Proper Conduct in Speech**

2.1. Introduction

Proper conduct in speech is an important part of Buddhist morality, which again is an integral part of the Buddhist path to liberation. This is so important that once the Buddha stated that there is no evil that a person who speaks lies would not commit: ... *yassa kassaci sampajānamusāvāde natthi lajjā, nāhaṃ tassa kiñci pāpaṃ akaraṇīyanti vadāmi*.¹⁰⁸ This statement of the Tathāgata points out how false speech is gravely harmful. And, ones who indulge in lying are said to suffer painful consequences.¹⁰⁹ Moreover, engaging in wrong speech also leads one to be born in hell.¹¹⁰ In various discourses in the Pāli *nikāya*-s, proper conduct in speech has been emphasized for both spiritual as well as social (worldly) development. Such as the abstention from false speech is one of the preliminary precepts for both monastics and laity. From the early Buddhist discourses, it is evident that the Buddha who teaches proper conduct in speech is said to be himself endowed with good speech. For example, in the *Cankī-sutta*,¹¹¹ brahmin Cankī states, “the recluse Gotama is a good speaker with a good delivery; he speaks words that are courteous, distinct, flawless, and communicate the

¹⁰⁸ M I: 415. See also It: 18; Dhṛ verse no. 176.

¹⁰⁹ See also Richard F. Nance (2010/2011): 75 n1.

¹¹⁰ See A II: 83.

¹¹¹ M II: 167. Similar statements are also found in D I: 115, 132.
Cf. D III: 217; T. Endo (2002): 119.

meaning.”¹¹² The *Sampasādanīya-sutta*¹¹³ is evidently another such discourse confirming this perfect-ethical endowment of the Buddha. Ṭhānissaro Bhikkhu states that the Buddha gave high preference to how he spoke to people and therefore still applied the standards of the noble eightfold path, including proper speech (*sammā-vācā*), when teaching.¹¹⁴ On the other hand, one teaches well what one knows fully and has direct experience of that knowledge.¹¹⁵ In the *Sampasādanīya-sutta*, Sāriputta, to justify his declaration of the Buddha as supreme among *samaṇa*-s and *brāhmaṇa*-s, states that the Buddha’s teaching concerning proper conduct in speech is incomparable.¹¹⁶ This means, the Buddha, who has followed the noble eightfold path, is not just endowed with proper speech, but also teaches proper conduct in speech exceedingly well.

While elaborating the sixteen special topics, to justify his statement that the Buddha is supreme among *samaṇa*-s and *brāhmaṇa*-s of the past, present, and

¹¹² Translation by Bhikkhu Ñāṇamoli, see MLD: 777. This is in fact one of several reasons the brahmin mentions for why he wanted to visit the Buddha. Such statements are also direct evidences of Buddha’s embodiment of ethical perfection.

In another instance (A II: 24), the Buddha is said to be one whose actions tally with his words and his words with his actions. The *Sanṅgīti-sutta* of the *Dīgha-nikāya* (D III: 217) also points out the Buddha’s ethical perfection in his bodily, verbal and mental actions stating that the Buddha is pure in conduct of bodily, verbal and mental actions. The *sutta* further states that, for this, the Buddha does not need to protect against misdeed.

See also T. Endo (2002): 220.

¹¹³ D III: 106-107.

¹¹⁴ “Even though the Buddha had followed the path to its end, he still applied its standard to the problem of how to speak to others so that they would follow the path to awakening.”

Ṭhānissaro Bhikkhu (2010): 27.

¹¹⁵ Cf. Ṭhānissaro Bhikkhu (2010): 27.

¹¹⁶ *Aparam pana bhante etad ānuttariyaṃ, yathā bhagavā dhammaṃ deseti bhassa-samācāre*. D III: 106.

It should be pointed out here that the Buddha is said to have been initially reluctant to teach the Dhamma as it was too deep for the ordinary people. However, after a request by Brahma Sahampati (see S I: 136-137), the Buddha decided to teach the Dhamma. Since then, the Buddha taught people of various professions and backgrounds, and used various methods and skills to impart the Dhamma. Probably, *bhassa-samācārā* of the Buddha is one of such skills of the teacher.

future, and based on which Sāriputta has established deep faith in the Buddha, the eminent disciple further explains the Buddha's excellence in teachings with regard to proper conduct in speech (*bhassa-samācāra*) in four components:

1. Abstention from false speech (*musāvādā*)
2. Abstention from divisive speech (*vebhūtiya*)
3. Abstention from slanderous speech (*pesuṇiya*)
4. Abstention from speech giving priority to victory (*sārambhajā jayāpekkha*).¹¹⁷

In the *nikāya* classifications, the term '*bhassa-samācāra*' occurs only in the *Sampasādanīya-sutta*¹¹⁸ and its commentaries. However, *bhassa* (speech, conversation, talk) suffixed with various other nouns and suffixes is found in various places in the Pāli canon,¹¹⁹ but in different contexts. A careful reading of the term and its usage in the *Sampasādanīya-sutta* point out that this term is solely used to describe the Buddha. Moreover, even within the Pāli commentarial literature, the term is scarce and is found only in the commentary and sub-commentary of the *Sampasādanīya-sutta*. This could be a major reason why no studies on this aspect of the Buddha's qualities or skills have not been carried out until at present. Several works on verbal moral conduct in Buddhism have been produced. However, scholars have continued to focus mainly on *sammā-vācā* skipping the Buddha's skills in teaching the subject. In this chapter, an attempt is made to examine how the Pāli *sutta*-s and their corresponding commentaries have interpreted the Buddha's skills in teaching proper conduct in speech within the

¹¹⁷ Literally, speech which seeks victory motivated by anger.

¹¹⁸ This suggests that this quality of the Buddha may not have been discussed in other places of the Pāli canon.

¹¹⁹ For examples, *bhassa-kārikā* (Vin IV: 230) and *bhassa-kārako* (Vin I: 328) in the *Vinaya*; *bhassa-rāmā* and *bhassa-ratā* in the *Dīgha-nikāya* (D II: 78); *bhassa-ppavādiko* in the *Majjhima-nikāya* (M I: 227); etc.

four components of *bhassa-samācārā* mentioned in the *Sampasādanīya-sutta* and its commentaries.

2.2. *Bhassa-samācārā* and *Sammā-vācā*

Some similarities in terminologies of the components of *bhassa-samācārā* and *sammā-vācā* may mislead readers to consider them as one and the same. Therefore, at the outset of this study, it is important to point out that the four components of both *bhassa-samācārā* and *sammā-vācā* are distinct from each other, and explore their differences. *Sammā-vācā* is the third limb of the noble eightfold path. It is also an integral factor of Buddhist morality emphasizing verbal moral conduct. In the *Mahācattārīsaka-sutta*, the Buddha explains that when one clearly knows wrong speech as wrong speech and right speech as right speech he is of right view,¹²⁰ which is also a preliminary factor of the Buddhist path to liberation. Moreover, the four components of *sammā-vācā* are also listed among the ten wholesome actions, while the opposites are listed among the ten unwholesome actions.¹²¹

Terminologically, there is neither a complete similarity nor a complete difference between the components of *bhassa-samācārā* and *sammā-vācā*. In fact, the principles laid down in both restrain immoral verbal actions, and promote good conduct in speech, ultimately leading to spiritual advancement through the purification of speech. In other words, *bhassa-samācārā* and *sammā-vācā* aim at

¹²⁰ *Micchāvācam: micchāvācā ti pajānāti; sammāvācam: sammāvācā ti pajānāti; sā 'ssa hoti sammādiṭṭhi.* M III: 73. See also Bhikkhu Bodhi (2010): 46ff; Peter Harvey (2000): 38.

¹²¹ See M I: 47.

one goal; the state of purification of verbal actions. Both *bhassa-samācārā* and *sammā-vācā* are each divided into four components:

<i>Bhassa-samācārā</i>	<i>Sammā-vācā</i>
1. Abstaining from false speech (<i>musāvādā</i>)	Abstaining from false speech (<i>musāvādā</i>)
2. Abstaining from divisive speech (<i>vebhūtiya</i>)	Abstaining from slanderous speech (<i>pisuṇā-vācā</i>)
3. Abstaining from slanderous speech (<i>pesuṇiya</i>)	Abstaining from harsh speech (<i>pharusā-vācā</i>)
4. Abstaining from argumentative speech (<i>sārambhajā jayāpekkha</i>)	Abstaining from idle chatter (<i>samphappalāpa</i>)

Piya Tan points out that the four components of *bhassa-samācārā* are the fourfold right speech (*sammā-vācā*) and directs the reader to the *Sāmaññaphala-sutta*,¹²² where the four are mentioned. However, the above table clearly indicates that the second and the fourth components (*vebhūtiya* and *sārambhajā jayāpekkha*) of *bhassa-samācārā* are not found among the four components of *sammā-vācā*. Furthermore, the *Sāmaññaphala-sutta* too includes only the components of *sammā-vācā* (i.e., abstention from *musāvāda*, *pisuṇā-vācā*, *pharusā-vācā* and *samphappalāpa*),¹²³ which, according to the above table, means the *sutta* does not mention the second and the fourth components of *bhassa-samācārā*.¹²⁴ The

¹²² Piya Tan (2005): 119 n72.

¹²³ D I: 63-64. See also Bhikkhu Bodhi (2008): 30.

¹²⁴ *ibid.*

Vibhaṅga-sutta,¹²⁵ where the Buddha explains the noble eightfold path, is another clear example to show that *bhassa-samācārā* does not equate to *sammā-vācā*.

The above table points out that the first component of both *bhassa-samācārā* and *sammā-vācā* are similar in terms of terminology and meaning. In the *sampasādanīya-sutta*, Sāriputta does not explain the term ‘*musāvādā*’ in detail. However, according to the commentary to the discourse, abstention from *musāvādā* is the abandonment of the eight ignoble expressions and adopting speech associated with the eight noble expressions.¹²⁶

(1) Saying that one has not seen what one has not seen; (2) saying that one has not heard what one has not heard; (3) saying that one has not sensed what one has not sensed; (4) saying that one has not cognized what one has not cognized; (5) saying that one has seen what one has actually seen; (6) saying that one has heard what one has actually heard; (7) saying that one has sensed what one has actually sensed; (8) saying that one has cognized what one has actually cognized. These are the eight noble declarations.¹²⁷

¹²⁵ *Katamā ca bhikkhave sammāvācā? Yā kho bhikkhave musāvādāveramaṇī pisunāya vācāya veramaṇī pharusāya vācāya veramaṇī samphappalāpā veramaṇī. Ayaṃ vuccati bhikkhave sammāvācā.* S V: 9.

¹²⁶ See DA III: 891.

¹²⁷ Translation by Bhikkhu Bodhi (2012): 1211.

Adiṭṭhe adiṭṭhavāditā, asute asutavāditā, amute amutavāditā, aviññāte aviññātavāditā, diṭṭhe diṭṭhavāditā, sute sutavāditā, mute mutavāditā, viññāte viññātavāditā. Ime kho bhikkhave aṭṭha ariyavohārā ti. A IV: 307. Cf. DA I: 72-72; Bhikkhu Bodhi (2007): 118.

Kalupahana, in his *Ethics in Early Buddhism*, renders *musāvāda* as confusing speech.

Although confusion is one of the meanings of *musā*, it is clearly stated in the canon as well as in the commentarial literature that *musāvāda* is speech which is not true, speech that is false.

However, confusing speech could either be true or false while *musāvāda* means false speech only and it does not carry any truth. Therefore, in Buddhist context, Kalupahana’s rendering is not agreeable. See David J. Kalupahana (1995): 73.

For a brief explanation on the term *musāvāda*, see Richard F. Nance (2010/2011): 77-79.

In the *Āṅguttara-nikāya*, the Buddha provides a similar explanation of false speech (*musāvādā*) stating that one should speak what one knows and not speak what one does not know.¹²⁸ Thus, according to these evidences, the first components of *bhassa-samācārā* and *sammā-vācā* are same. Both emphasize the giving up of speech which is not true and encourage speech which is true and factual.

Some scholars have linked *pisuṇā-vācā* (Sanskrit: *paiśunya* = slander or malicious speech)¹²⁹ of *sammā-vācā* to *vebhūtiya*¹³⁰ of *bhassa-samācārā*. For example, Thanissaro Bhikkhu translates *pisuṇā-vācā* as divisive speech,¹³¹ while F.L. Woodward renders as ‘slandorous speech’.¹³² Y. Karunadasa also renders *pisuṇā-vācā* as ‘slandorous speech’.¹³³ He further explains that slanderous speech intends to “make enmity and division among people.” These translations show that both divisive speech and slanderous speech are synonymous. Which also means that

¹²⁸ See A V: 267, 285, 295; Bhikkhu Bodhi (2012): 1521, 1530, 1538.

The commentary to the *Brahmajāla-sutta* also provides a similar, but detailed explanation of *musāvādā*. Accordingly, the commentary states: ““false” is a situation that is not fact, untrue ... “false speech” denotes the volition occasioning such an act of intimation in one who wishes to make another believe that an untrue situation is true.” See Bhikkhu Bodhi (2007): 118.

¹²⁹ “Slander is speech intended to cause dissension and divisiveness between two parties. It has the effect of creating dissension between friends or greater dissension between enemies. It may be motivated by greed, hatred, or ignorance.” See Robert E. Buswell Jr. and Donald S. Lopez Jr.’s (2014: 611) *The Princeton Dictionary of Buddhism*.

¹³⁰ *Vebhūtiya* is from *vibhūti* meaning causing disaster or ruin. See T.W. Rhys Davids and William Stede’s (1997: 649) *Pāli English Dictionary*.

¹³¹ Bhikkhu Thanissaro translates ‘*pisuṇāvācam pahāya pisuṇāya vācāya paṭivirato hoti . . .*’ as ‘abandoning divisive speech, he abstains from divisive speech’ (A V: 267). See “*Cunda Kammaraputta Sutta*: To Cunda, the Silversmith” in *Access to Insight*. See also “*Magga-vibhaṅga Sutta*: An Analysis of the Path” in *Access to Insight*; “*Mahā-cattārīsaka Sutta*: The Great Forty” in *Access to Insight*. See also Rupert Gethin (1998): 81.

¹³² ‘Abandoning slanderous speech, he abstains therefrom’. See F.L. Woodward (1961): 179. However, in his translation of the passage concerning ‘the fourfold cleansing of speech’ (A V: 267), F.L. Woodward has missed to translate the explanation of *musāvādā*. Nyanatiloka (1981: 50) translates as ‘tale-bearing’.

¹³³ Y. Karunadasa (2017): 97. K.L. Dhammajoti (2018: 308) renders *pisuṇa* as ‘back-biting, malicious’, both of which have the possibility of leading to division.

vebhūtiya (divisive speech) of *bhassa-samācārā* equates to *pisuṇā-vācā* (slandrous speech) of *sammā-vācā*. In the *Cunda-sutta*, the Buddha explains Cunda, the blacksmith, how one causes division leading to disunity and then the Buddha explains in reverse, which leads to harmony and unity.¹³⁴

He avoids slanderous speech and abstains from it. What he has heard here he does not repeat there, so as to cause dissension there; and what he has heard there he does not repeat here, so as to cause dissension here. Thus he unites those that are divided; and those that are united he encourages. Concord gladdens him, he delights and rejoices in concord; and it is concord that he spreads by his words.¹³⁵

These evidences of canonical explanation and translations clearly point out that *vebhūtiya* equates to *pisuṇā-vācā*.

Moreover, if *vebhūtiya* of *bhassa-samācārā* and *pisuṇā-vācā* of *sammā-vācā* are synonymous, then what is *pesuṇiya* of *bhassa-samācārā*? Note that scholars have rendered both *pisuṇā-vācā* and *pesuṇiya* as slanderous speech. On the other hand, *pesuṇa* is from *pisuṇā*.¹³⁶ And, *pesuṇa* is also defined similar to *pisuṇā*.¹³⁷ This leads us to assume that the three terms, namely *pisuṇā*, *pesuṇiya* and *vebhūtiya*, provides the same meaning or at least it is understandable from the explanations provided in the canon. That is, the three prohibit an individual from speaking words, which lead to disputation and disunity. Does this mean that *pisuṇā*, *pesuṇiya* and *vebhūtiya* are one and the same? The *Samyutta-nikāya* probably has the answer to this question. The *Sacca-samyutta* mentions a *pesuṇa*[-sutta] as one

¹³⁴ See A V: 265 & 267.

¹³⁵ See Bhikkhu Bodhi (2010): 50. Cf. Bhikkhu Bodhi (2012): 1521.

¹³⁶ See T.W. Rhys Davids and William Stede's (1997: 473) *Pāli English Dictionary*.

¹³⁷ See e.g., Bhikkhu Bodhi (2017): 1126.

of the ten wholesome actions together with the other components of *sammā-vācā*.¹³⁸ However, although the *sutta* is entitled ‘*pesuṇaṃ*’, the term *pisuṇā* has been used in the text.¹³⁹ This is a clear evidence that both *pisuṇā* and *pesuṇiya* have been used interchangeably and also have the same meaning. Moreover, the commentary to the *Sampasādanīya-sutta* also explains that divisive speech, being devoid of amiability, is called slanderous speech: *vebhūtiya-vācā hi piya-bhāvassa suñña-karaṇato pesuṇiyan ti vuccati*.¹⁴⁰ This commentarial statement in fact makes it clearer that both *vebhūtiya* and *pesuṇiya* are same and both equate to *pisuṇā-vācā* of *sammā-vācā*.

Harsh speech or *pharusā-vācā*, the third component of *sammā-vācā*, however, has no similarity among the component of *bhassa-samācārā*. In the commentary to the *Sammādiṭṭhi-sutta*, Sāriputta explains that speech which is harsh for oneself and others, which is neither pleasant to the ear nor to the heart, is harsh speech.¹⁴¹ According to Bhikkhu Bodhi, harsh speech is intending to cause pain to the hearer with anger.¹⁴² He further explains that speech such as abusive speech, insulting speech and sarcastic speech could be forms of harsh speech.¹⁴³ In the *Vipāka-sutta*,¹⁴⁴ the Buddha states that when *pharusā-vācā* is pursued, developed and cultivated, it leads to hell, animal realm and the realm of ghosts. In another instance, it is stated that one who has abandoned harsh speech speaks words

¹³⁸ In this section of *Sacca-samyutta*, each factor has been classified as a separate discourse.

¹³⁹ *Evaṃ eva kho bhikkhave appakā te sattā ye pisuṇāya vācāya paṭiviratā. Atha kho ete va bahutarā sattā ye pisuṇāya vācāya appaṭiviratā.* S V: 469.

¹⁴⁰ DA III: 892.

¹⁴¹ *Yāya pana attānam pi param pi pharusam karoti, yā vācā sayam pi pharusā n’ eva kaṇṇasukhā, na hadayasukhā, ayaṃ pharusā vācā.* MA I: 200.

¹⁴² See Bhikkhu Bodhi (2010): 51.

¹⁴³ *ibid.*

¹⁴⁴ *Pharusā bhikkhave vācā āsevitā bhāvita bahulikātā nirayasamvattanikā tiracchānayanisamvattanikā pittivisayasamvattanikā.* A IV: 248.

which are gentle, pleasing to hear, loveable, proceed to the heart, courteous, desired by many and agreeable to many.¹⁴⁵

The fourth components of both *bhassa-samācārā* and *sammā-vācā* are completely different. The fourth component of *sammā-vācā* prohibits one to abstain from idle chatter (*samphappalāpa*).

Idle chatter is pointless talk, speech that lacks purpose or depth, such speech communicates nothing of value, but only stirs up the defilements in one's own mind and in others.¹⁴⁶

In other words, *samphappalāpa* is gossip, useless talks which brings no good, but is a waste of time and energy. According to the commentary to the *Sammādiṭṭhi-sutta*, by which one gossips idly and which has no meaning is idle chatter.¹⁴⁷ The Buddha emphasizes that, having abandoned idle chatter, one should speak in season, what is factual, in accordance with the goal, the Dhamma and *Vinaya*. Furthermore, one's words should be treasurable, seasonable, etc.¹⁴⁸ In the same place, it is explained that with the four components of *sammā vācā* one is purified verbally.

In contrary to *samphappalāpa* of *sammā vācā*, the fourth component of *bhassa-samācārā* focuses on a completely different aspect of moral speech. Accordingly, *sārambhajā jayāpekkha* emphasizes that one should not speak words born of

¹⁴⁵ *Pharusam vācam pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇaksukhā pemaṇīyā, hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācam bhāsītā hoti.* M I: 288.

¹⁴⁶ Bhikkhu Bodhi (2010): 52.

¹⁴⁷ *Yena samphaṃ palapati iratthakaṃ, so samphappalāpo.* MA I: 200.

¹⁴⁸ *Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavādī vācam bhāsītā hoti kālena sāpadesaṃ pariyantavatiṃ atthasamhitam.* A V: 267.

anger seeking victory. In the *Subhāsitaṭṭa*, it is emphasized that one should speak words not associated with violence; such words lead to victory.¹⁴⁹ In another discourse, it is stated that one who returns anger for anger is at fault, but one who does not return anger for anger one wins double.¹⁵⁰ The *Dhammapada* verse no. 224 explains that when one speaks the truth, when one does not grow angry and when one gives to the needy, that person is reborn in the *deva*-world. In other words, the fourth component of *bhassa-samācārā* emphasizes verbal victory through loving and kind words, and discourages seeking victory by improper speech. The *Sampasādanīya-sutta* explains that words should be spoken wisely, treasureably and on time.¹⁵¹

These canonical explanations and the renderings by various contemporary scholars suggest that *bhassa-samācārā* is neither completely similar to *sammā-vācā* nor completely different. However, as stated earlier, both deal with verbal moral conduct. Accordingly, *sammā-vācā* is a factor of the path prescribed by the Buddha to his disciples for the verbal restraints. *Bhassa-samācārā*, on the other hand, is a quality, or skill, of the Buddha. Moreover, the first may also be termed as a striving factor while the latter is rather an endowed skill of the Buddha in imparting knowledge with regard to the former, and which will be discussed in the proceeding section.

¹⁴⁹ See S I: 222-223.

¹⁵⁰ See S I: 222.

¹⁵¹ ... *mantā mantā vācam bhāsati nidhānavatim kālena*. D III: 106.

2.3. The Buddha's Excellence in Discoursing with regard to Proper Conduct in Speech

As it has been already pointed out earlier, the term '*bhassa-samācārā*' occurs only in the *Sampasādanīya-sutta* in the whole Pāli canon. The Pāli commentaries, unfortunately, are also not of very much help in examining the explanation of the term, as they do not provide detailed analysis on the subject. *Bhassa-samācārā* is a combination of *bhassa* and *samācāra*. *Bhassa* (Sanskrit: *bhāṣya* from $\sqrt{bhāṣ}$ 'speak') has been translated into English with various renderings: talk, useless talk/talking, speech, conversation, disputation, way of talking, etc.¹⁵² And, *samācāra* is a combination of the prefix *sam* (*saṃ*), which means complete/perfect, and *ācāra* meaning conduct/practice. Thus, literally *bhassa-samācāra* means 'proper conduct in speech'. The translators of the five English translations of the *Sampasādanīya-sutta*, rendered *bhassa-samācāra* as follows:

T.W. and C.A.F. Rhys Davids: ¹⁵³	conduct in speech.
Burma Piṭaka Association: ¹⁵⁴	right conduct in speech.
Maurice Walshe: ¹⁵⁵	proper conduct in speech.
Piya Tan: ¹⁵⁶	a person's proper moral conduct.
Bhikkhu Sujato: ¹⁵⁷	behavior in speech.

Among the above five, one may notice that the renderings by the Burma Piṭaka Association and Maurice Walshe are literal, and more importantly, accurate. Here,

¹⁵² E.g., see PED; A.P. Buddhadatta Mahathera's *Concise Pali-English Dictionary*; Monier Williams' *Sanskrit-English Dictionary*.

¹⁵³ DLB III: 102.

¹⁵⁴ Burma Piṭaka Association (1999): 382.

¹⁵⁵ LDB: 421.

¹⁵⁶ DISF: 119.

¹⁵⁷ Bhikkhu Sujato: <https://suttacentral.net/dn28/en/sujato>

‘*sam*’ plays an important role to denote ‘right’ or ‘proper’; in other words, the ethical aspect of the term (and also the conduct). However, the rendering by T.W. and C.A.F. Rhys Davids omits the translation of ‘*sam*’, so does Bhikkhu Sujato’s. On the other hand, Piya Tan’s translation rather focuses on an ‘ordinary person’s proper conduct in speech. However, in the *Sampasādanīya-sutta*, it is clearly stated that Sāriputta is expounding the sixteen excellences, including *bhassa-samācāra*, of the Buddha, not any other individual. Therefore, among the above five translations, the renderings by the Burma Piṭaka Association and Maurice Walshe—‘right conduct in speech’ and ‘proper conduct in speech’ respectively—are the most accurate and appropriate.

The abstention from *musāvādā*, the first of the four components, relates to verbal discipline of an individual. A person’s words can be destructive for oneself and others if not spoken properly. There is no doubt that it is for this significance that this has been included as one of the five precepts, the eight precepts and the ten precepts, which are the foundation of Buddhist morality. The *Dhammapada* commentary explains *musāvādā* as speaking false for the destruction of other’s welfare,¹⁵⁸ while the commentary on *Sampasādanīya-sutta* states that *musāvādā* is speech associated with the eight ignoble expressions (*aṭṭha anariya-vohārā*).¹⁵⁹ The commentary further explains that abandoning these eight ignoble expressions one should cultivate the positive aspects of the eight.¹⁶⁰

¹⁵⁸ *Musāvāda nti paresaṃ atthabhañjanakaṃ musāvādañca bhāsati*. DhA III: 356.

¹⁵⁹ DA III: 891.

¹⁶⁰ For the two lists of the eight ignoble and the noble expressions, see n101 or A IV: 307.

The second and the third components of *bhassa-samācārā* again lead us to the question whether the two are one and the same? In fact, the interpretation provided in the commentary to the *Sampasādanīya-sutta* too clearly points that these two components are indeed one and the same, or at least relating to one thing, divisive speech. Accordingly, Buddhaghosa, in his interpretation of *na ca vebhūtiyaṃ*, states: ‘abiding in the modes of proper conduct, one does not speak words making division’. Furthermore, in the sub-commentary, *vebhūtiya* is explained as making apart and causing disaster.¹⁶¹ With regard to *pesuṇiya*, the *Sampasādanīyasuttavaṇṇanā* explains that divisive words are devoid of amiability, and that is called slandering.¹⁶² Moreover, Dhammapala, in his commentary to the *Vimānavatthu*, equates *vebhūtiya* to *pisuṇa*.¹⁶³ These commentarial explanations lead one to assume again that *vebhūtiya* and *pesuṇiya* are one, meaning slandering or divisive speech.¹⁶⁴

The last components of *bhassa-samācārā* emphasizes that one should not speak out of anger seeking victory (*sārambhajā jāyapekkha*). In explaining *sārambhajā*, Buddhaghosa states that whatever speech is involved with anger, an individual should abstain from such speech,¹⁶⁵ while the sub-commentary to the *Sampasādanīya-sutta* explains that such anger or danger arises from one’s characteristics of superiority.¹⁶⁶ Buddhaghosa’s further explanation indicates that although one may be devoted to desiring victory, one should not seek victory

¹⁶¹ See DṬ III: 95.

¹⁶² See DA III: 892.

¹⁶³ See VvA: 347.

¹⁶⁴ *Vibhūti vuccati visuṃ-bhāvo, tattha niyuttan ti vebhūtikaṃ, tad eva vebhūtiyaṃ, pesuṇṇaṃ*. DṬ III: 95.

¹⁶⁵ *Sārambhajā ca yā vācā, tañ ca na bhāsati*. DA III: 892.

¹⁶⁶ See DṬ III: 95.

through verbal violence. The commentator then emphasizes that one should give up such violence, which has been also stated in the *Sampasādanīya-sutta*.

A note should be mentioned here regarding the fourth component of *bhassa-samācārā*. The above investigation shows that it is not similar to the fourth components of *sammā vācā*, as the terms and their explanation differ. However, the *Sampasādanīyasuttavaṇṇanā* mentions idle chatter in its conclusion of its interpretation of *bhassa-samācārā*. Accordingly, the commentary states that words spoken wisely, words worthy of treasuring and spoken at proper time, such as non-false, not slanderous, not harsh, honest and not idle chatter.¹⁶⁷ Hence, there arises another question: is *bhassa-samācārā*, according to Buddhaghosa, *sammā vācā*? Unfortunately, the sub-commentary, with regard to this, does not provide any interpretation. However, Buddhaghosa's statement does not directly imply that the answer is 'yes'.¹⁶⁸

According to Sāriputta, when one speaks, one should do it wisely by examining whether the words are in accordance with the proper mode of conduct in speech. His/her words should be worthy of treasuring and he/she should speak proper words at proper time. The commentary to the *Sampasādanīya-sutta* states that such words should be borne in mind. It is further stated that words spoken accordingly are based on the four truths, the three trainings,¹⁶⁹ the thirteen kinds

¹⁶⁷ *Evam bhāsītā hi vācā amusā c' eva hoti apisuṇā ca aphaṇṇā ca asaṭhā ca asamhappalāpā ca*. DA III: 892.

¹⁶⁸ An elaborate study will be carried out on this in future.

¹⁶⁹ *Adhi-sīla*, *adhi-citta* and *adhi-paññā* (training in higher morality, higher thought and higher wisdom).

of purification,¹⁷⁰ the ten subjects of discussion,¹⁷¹ the thirty-seven factors of enlightenment¹⁷² and the path (*magga*). Moreover, the *Sampasādanīyasuttavaṇṇanā* states that it is for this reason *bhassa-samācārā* is stated to be one of the sixteen unsurpassable-s of the Buddha.¹⁷³

In the *Sampasādanīya-sutta*, Sāriputta states: *aparam pana bhante etad ānuttariyaṃ, yathā bhagavā dhammaṃ deseti bhassa-samācāre*.¹⁷⁴ This statement, similarly appearing with the other fifteen *ānuttariya*-s in the discourse, needs careful examination before proceeding further of this study. The first clause of the sentence—*aparam pana bhante etad ānuttariyaṃ*—literally means: moreover, Venerable Sir, this is unsurpassable. And, the remaining part of the sentence could literally be rendered as: just as the Blessed One teaches the Dhamma with regard to proper conduct in speech. In the latter part of the sentence, *yathā* could also be rendered as ‘how’.¹⁷⁵ Therefore, the sentence could also be translated as: moreover, Venerable Sir, this is unsurpassable, how the Blessed One teaches the Dhamma with regard to the proper conduct in speech. Hence, the meaning of the sentence denotes that Sāriputta is pointing at the way the Buddha teaches with regard to proper conduct in speech. In other words, the Buddha’s skill in teaching concerning proper conduct in speech. This also points out that the adverb *yathā* plays an important role in denoting the meaning of the whole sentence.

¹⁷⁰ For the thirteen, See Nyanatiloka’s *Buddhist Dictionary: A Manual of Buddhist Terms*.

¹⁷¹ For the ten, see A V: 129.

¹⁷² For a comprehensive study of the thirty-seven factors of enlightenment, see Rupert Gethin’s *The Buddhist Path to Awakening* (2003).

¹⁷³ See DA III: 892.

¹⁷⁴ D III: 106.

¹⁷⁵ Or, ‘in whatever way’. See PED.

It is a well-known fact that the Buddha is embodied with ethical perfection, and, like his knowledge, his loving-kindness and compassion towards sentient beings are limitless. In fact, from what the early Buddhist discourses depict, one is able to observe that the Buddha's actions are embodied with such qualities. These qualities are also significant to draw the attention of the fellow human beings towards his teachings.¹⁷⁶ The Buddha's skill in discoursing the four components of *bhassa-samācārā* does not only point out his moral verbal conduct, but also his excellence in expounding them.¹⁷⁷

2.4. Concluding Remarks

Speech is an integral part of human life and the Buddha has emphasized proper verbal conduct to gain both social and spiritual development. Likewise, *bhassa-samācārā* is such a part of the Buddha's teachings on morality in speech. Furthermore, like *sammā vācā*, which also contains four components, it encourages one to abandon negative speech, and to cultivate proper speech. This is clearly shown in both the canonical and commentarial explanations of *bhassa-samācārā* and *sammā vācā*. Moreover, as Buddhaghosa states, proper words spoken wisely and at proper time are said to be based on the higher spiritual goals.¹⁷⁸ This means that *bhassa-samācārā* also is another crucial aspect of Buddhist morality, like *sammā vācā*.

¹⁷⁶ See also the *Cankī-sutta* mentioned earlier in this chapter.

¹⁷⁷ Cf. Ṭhānissaro Bhikkhu (2010): 28.

¹⁷⁸ See DA III: 892.

Another significant factor of *bhassa-samācārā* is that this term has been used only in the description of the sixteen unsurpassable-s of the Buddha by Sāriputta, and the term is found only in the *Sampasādanīya-sutta* and its commentaries. Hence, one may ask whether this is only related to the Buddha, to which neither the Pāli canon nor the commentaries provide an answer. However, from the context of the *Sampasādanīya-sutta*, and as the term has not been used with regard to any of the Buddha's disciples or followers in any other place within the canon, it could be assumed that this is a quality attributed to the Buddha only. Moreover, it is also clear that *sammā vācā* is a factor of the path prescribed by the Buddha to his followers; hence, it's prescriptive. *Bhassa-samācārā*, on the other hand, is descriptive. In other words, as presented by Sāriputta in the *Sampasādanīya-sutta*, *bhassa-samācārā* is a description of the Buddha's discoursing of proper conduct in speech.

Chapter Three

Sassatavāda versus *Ucchedavāda*

3.1. Introduction

The teachings and practices of *Sassatavāda* and *Ucchedavāda* could be best understood with the examples of particular religious groups prevalent during the time of the Buddha. The Indian religions, before being classified into *Sassatavāda* and *Ucchedavāda*, were mainly divided into two major traditions: the *samaṇa* tradition and the Vedic tradition.¹⁷⁹ Among the two, the latter was the oldest, and the former was introduced in opposition to the latter's religious and social systems, which it thought were detrimental to the social and spiritual development. Precisely, the differences between the two traditions could be summarized as follows:¹⁸⁰

Vedic tradition	<i>Samaṇa</i> tradition
• Accepts a creator God and the creation theory.	• Rejects both.
• Divides the human society into four castes.	• Rejects the four castes and emphasizes equality.
• Social and spiritual life in the Vedic tradition is heavily dependent upon [animal] sacrifices.	• Rejects all forms of sacrifice and recommends spiritual progress.
• Accepts the Veda as the highest truth.	• Perception is considered as the highest truth.
• Final goal is the union of the <i>ātman</i> with Mahābrahman.	• A diversity of ideas, practices and goals is presented.
• Recommends household religious life.	• Prescribes renunciation.

¹⁷⁹ For details, see S.K. Nanayakkara (1971): 321-329; Suvimalee Karunaratna (2006): 658-661.

¹⁸⁰ See also Padmanabh S. Jaini (2001): 47-96.

The Buddha's further classification of the religions of these two traditions into *Sassatavāda* and *Ucchedavāda* is mainly based on their spiritual praxis and its impact in ending human sufferings. Hence, it should be noted that both *Sassatavādins* and *Ucchedavādins* were prevalent in the two traditions mentioned above.

The *Dhammacakkapavattana-sutta*¹⁸¹ and other canonical evidences point out that the Buddha strongly advised his followers to avoid the two extreme practices—the pursuit of the enjoyment of sensual pleasures and the pursuit of self-mortification—for they do not lead to any good both in religious and social advancement. Accordingly, the Buddha mentions that seeking enjoyment in sensual pleasures is inferior, vulgar, worldly, ignoble and unbeneficial, while the practice of self-mortification is painful, ignoble and unbeneficial too.¹⁸² However, the middle path, which he introduces, leads to the achievement of higher social and spiritual goals.

Monks, having overcome these two extremes, the middle path has been realized by the Tathāgata, which leads to vision-making, knowledge-making, calmness, higher knowledge, perfect enlightenment and *nibbāna*.¹⁸³

¹⁸¹ See S V: 421.

¹⁸² *Yo cāyaṃ kāmesu kāma-sukhallikānuyogo hīno gammo puthujjaīko anariyo anattasaṃhito. Yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasaṃhito.* ibid.

¹⁸³ *ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati.* S V: 421.

This path is none other than the Noble Eightfold Path consisting of the eight limbs: proper view, proper thought, proper speech, proper action, proper livelihood, proper effort, proper mindfulness and proper equipoise.¹⁸⁴

Although the Buddha has been admonishing his followers to reject the doctrines of both *Sassatavāda* and *Ucchedavāda* since he began teaching the Dhamma, Sāriputta, one of his two chief disciples, praises the master for his excellence with regard to the teaching of *Sassatavāda*. In the *Sampasādanīya-sutta*, the disciple states that the Buddha is supreme among the *samaṇa*-s and *brāhmaṇa*-s who teach with regard to the eternalist doctrines:¹⁸⁵ *aparaṃ pana bhante etad ānuttariyaṃ yathā bhagavā dhammaṃ deseti sassatavādesu*.¹⁸⁶ However, the elder, when explaining in detail, mentions only three eternalist doctrines,¹⁸⁷ which are in fact the first three of the four eternalist views¹⁸⁸ mentioned in the *Brahmajāla-sutta*.¹⁸⁹ He, however, does not make any note on the Buddha's teachings with regard to *ucchedavāda*. The statement made by the Buddha with regard to the two extremes in the *Dhammacakkapavattana-sutta* and Sāriputta's mentioning of only 'with regard to *Sassatavāda*' point out that the Buddha viewed the two groups differently. And, Sāriputta particularly mentions the Buddha's expertise discoursing with regard to *Sassatavāda* to be one of the sixteen *ānuttariya*-s. This chapter aims to examine this position of the Buddha as presented in the Pāli canon and its commentaries. In carrying out this, special attention is also given to the

¹⁸⁴ *ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāñijīvo sammāvāyāmo sammāsati sammāsamādhi*. ibid.

For a detailed analysis of the Noble Eightfold Path, see Bhikkhu Bodhi's (2010) *The Noble Eightfold Path*; Rupert Gethin (2003): 190-228; Y. Karunadasa (2017) 95-103.

¹⁸⁵ Or, the Buddha's teaching with regard to the eternalist doctrines is unsurpassable (*ānuttariya*).

¹⁸⁶ D III: 108. See also D I: 13-16. For translation, see Bhikkhu Bodhi (2007): 63-65.

¹⁸⁷ *Tayo 'me bhante sassata-vādā....* D III: 108-110.

¹⁸⁸ For the fourth eternalist view/doctrine, see D I: 16.

¹⁸⁹ See D III: 108-110. Cf. Michitoshi Manda (1996): 961.

statement the Buddha made in his first discourse with regard to *kāmasukhallikānuyoga* and *attakilamathānuyoga*.

3.2. *Ucchedavāda*¹⁹⁰ and *Sassatavāda* in General

3.2.1. *Ucchedavāda*

The *Ucchedavādins*, or the followers of *Ucchedavāda*, are also known by other popular names, such as the *Cārvāka*-s, the *Lokāyatika*-s, *Nāstika*-s and *Bārhaspatya*-s.¹⁹¹ The materialists, in fact, are generally referred to by these terms. The term ‘*Ucchedavāda*’, commonly used by the Buddhist scholars, is also very scarce in the Pāli canon. However, in the early Buddhist texts, the term ‘*Cārvāka*’ is not mentioned.¹⁹² ‘*Lokāyata*’ has been often used to refer to the materialists in the Pāli *sutta*-s.¹⁹³ Although materialist teachings are said to be found in the Vedic texts,¹⁹⁴ there are no proper historical records on the origin and the founders of Indian materialism. Scholars have continued to differ in their opinions in this regard.¹⁹⁵ Nevertheless, the origin of materialism is said to be also in strict opposition to the Vedic thought.¹⁹⁶

¹⁹⁰ From here onwards, reference is made first to *Ucchedavāda* for convenience sake with regard to the comparison of both groups.

¹⁹¹ See e.g., Eli Franco and Karin Preisendaz (1998): 179; Ramakrishna Bhattacharya (2013): 2; S.K. Nanayakkara (1971): 682; Satishchandra Chatterjee and Dherendramohan Datta (1948): 64ff; M. Rangācārya (1909): 5; E.B. Cowell and A.E. Gough (1882): 2ff.

¹⁹² See also S.K. Nanayakkara (1971): 686.

¹⁹³ See e.g., D I: 11, 69.

¹⁹⁴ Cf. A.K. Sinha (1994): 235-241. K.N. Jayatilleke (2010: 69) states that, “materialist philosophy emerged within the Brahmanical fold as part of its logical and metaphysical speculations.”

¹⁹⁵ See Satishchandra Chatterjee and Dherendramohan Datta (1948): 63-64; S.K. Nanayakkara (1971): 682ff.

¹⁹⁶ See K.N. Jayatilleke (2010): 69ff.

The materialists reject the theory of *kamma*. According to them, there is no moral consequence to one's action, either evil or wholesome. There is no meaning of virtue and vice. With this, they also reject the idea of afterlife. According to Śaṅkarācārya, the materialists explain that there is none higher than this world:

There is no *svarga* (or celestial world of enjoyment) and no hell. The world here and other such (worlds) are all invented by those who are ... ignorant imposters.¹⁹⁷

It is further stated that the feeling of hell is the experience of pain caused by enemies, weapons, diseases and other forms of suffering.¹⁹⁸ Moreover, the cessation of air (breath) from the body is the final *mokṣa*. Therefore, for a wise person, it is not proper to undertake any religious course, such as penance and fasting.¹⁹⁹ As life is short and there is no life after, one is encouraged to enjoy life to the full.²⁰⁰

While life is yours, live joyously;
None can escape death's searching eye;
When once this frame of ours they burn,
How shall it e'er again return?²⁰¹

It is further stated: the only end of man is enjoyment produced by sensual pleasures.²⁰² With the rejection of the efficacy of *kamma*, the materialists criticize the Vedic practices of rites and rituals. For example, the Vedic rites of spearing of ashes, according to the materialists, is for those who have no sense of

¹⁹⁷ See M. Rāṅgācārya (1909): 5-6.

¹⁹⁸ *ibid.*

¹⁹⁹ *ibid.*

²⁰⁰ See E.B. Cowell and A.E. Gough (1882): 2.

²⁰¹ Trans. by E.B. Cowell and A.E. Gough (1882): 2.

²⁰² See *ibid.*

manliness.²⁰³ The Vedic rites are said to be tainted with falsehood, self-contradiction and tautology, and such practices are works of knaves, buffoons and demons.²⁰⁴

According to materialism, an individual is made up of the four great elements: earth element, water element, wind element and fire element.²⁰⁵ With the denial of the afterlife and the analysis of a person with the four great elements, materialism also explains that there is no creator God. As it is the material elements, which creates the world, the idea of a creator God is unnecessary.²⁰⁶ Moreover, as one is a product of the four great elements, one perishes into them at death.²⁰⁷ Hence, materialism is also known as annihilationism. Therefore, talks on afterlife are meaningless for the materialists.

While the acceptance of a soul theory was a common trend among the religious groups, the materialists, however, have taken a rather different approach. Within the materialist school, the theory is rejected completely by some, while others accept it to some extent.²⁰⁸ Accordingly, as Madhava Acharya records, the materialists are of the view that “since fatness, and etc., reside only in the body, it alone is the soul and no other.”²⁰⁹ This means, the body and the soul are one and the same, which is also annihilated at the death of the individual.²¹⁰ In the Pāli

²⁰³ See E.B. Cowell and A.E. Gough (1882): 5.

²⁰⁴ S.K. Nanayakkara (1971): 685.

²⁰⁵ See E.B. Cowell and A.E. Gough (1882): 2-3. Cf. Max Müller (1919): 99.

²⁰⁶ Satishchandra Chatterjee and Dherendramohan Datta (1948): 72.

²⁰⁷ Cf. D I: 55.

²⁰⁸ Cf. S.K. Nanayakkara (1971): 684-685.

²⁰⁹ See E.B. Cowell and A.E. Gough (1882): 5.

²¹⁰ Cf. D II: 319.

sutta-s, this is popularly termed as *taṃ jīvaṃ taṃ sarīraṃ* (this life (soul), and that itself is the body).²¹¹ In other words, the soul is identical with the body.

According to K.N. Jayatilleke, the means of knowledge in materialism can be classified into three groups:

- i. Those who upheld the validity of perception alone and denied inference and other forms of knowledge.
- ii. Those who upheld the validity and priority of perception, but admitted inference in a limited sense, denying other forms of knowledge; and
- iii. Those who denied all means of knowledge including perception.²¹²

Jayatilleke further states that the first group to be the most popular, which in fact is the strictest form among the three. This extreme position of materialism has also been pointed out by the 8th century Indian philosopher Saṅkarācārya in his *Sarva-siddhānta-saṅgraha*:

Whatever is arrived at by means of direct perception, that alone exists. That which is not perceivable is non-existent, for the (very) reason that it is not perceived.²¹³

Madhava Acharya also provides similar explanation that what is perceived by the four great elements is only knowledge:

Springing forth from these elements,²¹⁴ itself solid knowledge, it is destroyed when they are destroyed.²¹⁵

²¹¹ See e.g., M I: 484-485; S II: 61ff. Cf. P.D. Premasiri (2010): 161; Y. Karunadasa (2017): 15; K.N. Jayatilleke (2008): 9 & 18.

²¹² See K.N. Jayatilleke (2010: 71-72).

²¹³ M. Rāṅgācārya (1909): 5. K.N. Jayatilleke (2010: 72) translates: only the perceived exists, the unperceived does not exist by reason of its never having been perceived.

²¹⁴ i.e., the four great elements.

²¹⁵ E.B. Cowell and A.E. Gough (1882): 3.

This group of religions, which are also known as a philosophy of hedonism, stick to the idea that only sense satisfaction is the goal.²¹⁶ And, therefore, as matter is the reality, knowledge derived from such experiences of matter can only be considered valid knowledge.²¹⁷ Madhava Acharya explains that as knowledge is derived from the four elements it perishes at the destruction of the elements; i.e., knowledge is also annihilated at the death of the person.²¹⁸ Furthermore, their rejection of afterlife, a creator God and a transmigrating soul,²¹⁹ are all based on perception only.

As Y. Karunadasa mentions, Ajita Kesakambala²²⁰ was the foremost among the contemporary teachers during the time of the Buddha who advocated materialism.²²¹ One is directly able to understand from king Ajātasattu's description of Ajita's teaching, recorded in the *Sāmaññaphala-sutta*,²²² that there is no moral basis in the materialist teachings and its practices.²²³ Ajita Kesakambala directly rejects the practice of meritorious actions, such as giving, saying that it is a doctrine of the fools.²²⁴ Accordingly, this materialist, who is also

²¹⁶ John Grimes (1996): 102.

²¹⁷ Cf. Dipankar Chatterjee (1977): 198.

²¹⁸ See E.B. Cowell and A.E. Gough (1882: 2-3): after death no intelligence remains.

²¹⁹ See S.K. Nanayakkara (1971): 684-685; E.B. Cowell and A.E. Gough (1882): 3.

²²⁰ Also known as Ajita Kesakambali or Ajita Kesakamabilin. See G.P. Malalasekere in *Dictionary of Pāli Proper Names*; B.M. Barua (1921): 287ff. Cf. S.K. Nanayakkara (1971): 686.

According to the *Sāmaññaphalasuttavannanā* (DA I: 144), his name was Ajita. However, 'Kesakambala' was added, as he wore a hair-blanket, which itself is made of hairs. Addressing a group of monks, the Buddha explained that blanket made of hair is the most repulsive among all such articles (A I: 287). See Bhikkhu Bodhi (2008): 59.

For their short biographies and teachings, see also B.M. Barua (1921): 287-296.

²²¹ Y. Karunadasa (2017): 15.

²²² According to B.M. Barua (1921: 293), the *Sāmaññaphala-sutta* is the principal authority with regard to the doctrine of Ajita Kesakambala.

²²³ See D I: 55-57.

²²⁴ D I: 55.

listed as one of the six heretical teachers in the *Sāmaññaphala-sutta*, even denies the moral consequences of good and bad actions.

Great king, there is no giving, no offering, no liberality. There is no fruit or result of good and bad actions. There is no present world, no world beyond, no mother, no father, no beings who have taken rebirth. In the world there are no recluses and brahmins of right attainment and right practice who explain this world and the world beyond on the basis of their own direct knowledge and realization . . . The practice of giving is a doctrine of fools. Those who declare that there is (an after life) speak only false, empty prattle . . .²²⁵

According to B.M. Barua, Ajita Kesakambala's core teachings can be summarized in one statement: There is no individuality after death.²²⁶ The above short passage also point out that Ajita Kesakambala's materialist teaching not only went against the Vedic religious practices but also against the samaṇic religious practices too.

Another popular exponent of materialism recorded in the Pāli canon is Pāyāsi, the chieftain²²⁷ of Setavyā. In the *Dīgha Nikāya*, a complete *sutta* is named after him:

²²⁵ Translation by Bhikkhu Bodhi (2008): 22.

N'atthi mahā-rāja dinnaṃ n'atthi yiṭṭhaṃ n'atthi hutam, n'atthi sukaṭa-dukkatānaṃ kammānaṃ phalaṃ vipāko, n'atthi ayaṃ loka n'atthi paro loka, n'atthi mātā n'atthi pitā, n'atthi sattā-opapātikā, n'atthi loke samaṇa-brāhmaṇā sammaggaṭā sammā-paṭipannā ye imaṃ ca lokaṃ paraṃ ca lokaṃ sayam abhiññā sacchikatvā pavedenti ... Dattu-paññattaṃ yad idaṃ dānaṃ, tesam tucchaṃ musā vilāpo ye keci atthika-vādaṃ vadanti. D I: 55. Cf. Y. Karunadasa (2017): 15; Paul Fuller (2005): 16-17; D II: 356-357.

²²⁶ B.M. Barua (1921): 293.

²²⁷ The Pāli word used to describe Pāyāsi's title in the discourse (D II: 316) is '*rājāñño*', which is rendered as 'a man of warrior caste' by A.P. Buddhadatta (see *Concise Pali-English Dictionary*) and 'royalty' or 'a high courtier' or 'a *khattiya*' by T.W. Rhys Davids and William Stede (see *Pali English Dictionary*). The commentary explains it as 'uncrown prince'. See '*rājāññehiṇi anabhisitta-kumārehi*' in DA I: 273. Here, the rendering by T.W. Rhys Davids and C.A.F. Rhys Davids (1910: 316ff (*Dialogues of the Buddha* II)) as 'chieftain' has been used.

Pāyāsi-sutta.²²⁸ According to the discourse, Pāyāsi too held views similar to that of Ajita Kesakambala, who was his predecessor. In his argumentative conversation with the elder Kumara Kassapa, Pāyāsi uses various similes to establish his views as correct. Accordingly, Pāyāsi states that there is no fruit or result of any good or bad actions.²²⁹ With this, he also denies the existence of another world. Furthermore, he proceeds to establish his views as correct stating that he has urged his friends, who have committed various wrong deeds, to come back after their dead. He has also requested his friends who have lived morally to do the same after their death. However, neither of them came back after death nor did they dispatch any messenger to inform Pāyāsi about the existence of another world and their rebirth.²³⁰ Such incident leads Pāyāsi to conclude that there is no other world and there are no consequences of good or evil deeds, which lead to rebirth in various existences after death.

Pāyāsi continues to put forward various experimental examples to prove his views. To prove that the soul (*jīvaṃ*) and the body are one and the same, he explains the case a thief being put into a jar and closing its opening tightly until he has died. Upon opening the jar, but there is no soul to be found [which transmigrate to another existence].²³¹ Such evidences, according to Pāyāsi, prove that there is neither another world nor rebirth nor consequence of good or bad actions. Moreover, such actions lead Pāyāsi also to establish the view that only the

²²⁸ The discourse is a conversation between the elder Kumara Kassapa and chieftain Pāyāsi, and believed to have taken place after the Buddha's *mahāparinibbāna*.

²²⁹ *n'atthi sukaṭa-dukkatāṇaṃ kammāṇaṃ phalaṃ vipāko*. D II: 316-317.

²³⁰ See D II: 319-321.

²³¹ The discourse mentions further examples, which are vicious, by Pāyāsi in order to prove that there is no soul [which transmigrate to another existence]. See D II: 334ff.

sensory world exists.²³² The difference between Pāyāsi and Ajita Kesakambala is that after a long argumentative conversation with the elder Kumara Kassapa the former was convinced that his views were wrong and followed as instructed by the elder. The discourse narrates that Pāyāsi even started to practice giving to acquire merits. After his death, he is said to have reborn in the community of the four great heavenly kings.²³³ However, Ajita Kesakambala, unlike Pāyāsi, was not fortunate to be detached from his wrong views.

Among the six teachers, mentioned in the *Sāmaññaphala-sutta*, other than Ajita Kesakambala, whose teachings included materialism are Pūraṇa Kassapa and Pakudha Kaccāyana.²³⁴ The former's teachings are even more vicious than that of Ajita.

Great king, if one acts or induces others to act, mutilates or induces others to mutilate, tortures or induces others to torture, inflicts sorrow or induces others to inflict sorrow, oppresses or induces others to oppress, intimates or induces others to intimate, if one destroys life, takes what is not given, breaks into houses, plunders wealth, commits burglary, ambushes highways, commits adultery, speaks falsehood—one does no evil.²³⁵

²³² Cf. K.N. Jayatilleke (2010): 72.

²³³ See D II: 357.

²³⁴ For their short biographies and teachings, see also B.M. Barua (1921): 277-286.

²³⁵ Translation by Bhikkhu Bodhi (2008: 19).

Karato (in CS, *karoto*) *kho mahā-rāja kārayato chindato chedāpayato pacato pācayato socayato socāpayato* (in PTS edition, *socāpayato* is not mentioned as in CS) *kilamayato kilamāpayato* (in PTS edition, *kilamāpayato* is not mentioned, as in CS) *phandato phandāpayato pāṇaṃ atimāpayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgārikaṃ karoto paripantho tiṭṭhato paradāraṃ gacchato musā bhaṇato, karoto na karīyati pāpaṃ*. D I: 52.

Pūraṇa Kassapa's teachings, as Ajātasattu narrates, in fact encourage its followers that there would not be any positive or negative consequences even if they commit the heinous crimes, such as killing all living beings on earth.

If with a razor-edged disk one were to reduce all living beings on this earth to a single heap and pile of flesh, by doing so there would be no evil or outcome of evil. If one were to go along the south bank of Ganges killing and inducing others to kill, mutilating and inducing others to mutilate, torturing and inducing others to torture, by doing so there would be no evil or outcome of evil.²³⁶

Furthermore, this teacher too, like Ajita, denies the efficacy of good actions.²³⁷ He too explains that there is no merit or outcome of merit due to actions, such as giving and self-control, restraint and true speech.²³⁸ Pūraṇa Kassapa's teachings, as cited above, show that he in fact was teaching the extremist form of materialism.

Pakudha Kaccāyana, on the other hand, taught seven bodies,²³⁹ which are said to be: unmade, un-fashioned, uncreated, without a creator, barren, stable as a mountain peak, standing firm like a pillar.²⁴⁰ Since Pakudha Kaccāyana's

²³⁶ *ibid.* *Khura-pariyantena ce pi cakkena yo imissā paṭhaviyā pāṇe eka-maṃsa-khalaṃ eka-maṃsa-puññaṃ kareyya, n'atthi tato-nidānaṃ pāpaṃ, n'atthi pāpassa āgamo. Dakkhiṇaṃ ce pi Gaṅgā-tīraṃ āgaccheyya hananto ghātento chindanto chedāpento pācanto pācento (in CS, pācāpento), n'atthi tato-nidānaṃ pāpaṃ, n'atthi pāpassa āgamo. D I: 52.*

²³⁷ According to Pūraṇa Kassapa, as B.M. Barua (1921: 279) explains, when one acts or causes others to do so, it is not the soul that acts or causes others to act. The soul, in Pūraṇa's view is passive. Therefore, whatever one does the soul is not affected by its consequence.

²³⁸ *Uttaraṇ ce pi gaṅgā-tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, n'atthi tato nidānaṃ puññaṃ, n'atthi puññaṃ āgamo. Dānena damena saṃyamena sacca-vajjena n'atthi puññaṃ, n'atthi puññaṃ āgamo ti. D I: 52-53.*

²³⁹ The seven are earth, water, fire, air, pleasure, pain and the soul. See D I: 56.

²⁴⁰ Bhikkhu Bodhi (2008): 23.

teachings do not directly fall into the category of materialism, many may argue likewise. However, the point to be noted here is that he denies ‘real action’ or one’s *kamma* along with the doer.²⁴¹ According to Ajātasattu’s narration of this teacher’s teaching, when one literally kills or causes another to kill by cutting off the victim’s head with a sword, there is neither a killer nor a victim. For Pakudha Kaccāyana, this is just a “sword merely passes through the space between the seven bodies.”²⁴² This shows that Pakudha Kaccāyana not only denies the committing of action, but also the existence of a doer along with the moral efficacy of his/her actions.

Thus, three significant factors can be noted from the above evaluation of the materialist teachings. Firstly, the materialists are Akiriyavādins; they deny the moral efficacy of both good and bad actions. Secondly, according to materialism, the soul and the body are one and the same. Thirdly, with the denial of the moral efficacy of good and bad actions, the materialists believe that an individual, made up of the four great elements, is annihilated at dead and there is no afterlife. Therefore, materialism encourages the maximum enjoyment of sensual pleasures in life. Such practices, according to some scholars,²⁴³ are in direct opposition to spiritual praxis.

²⁴¹ “Among these (the seven) there is no killer nor one who causes killing; no hearer nor one who causes hearing; no cognizer nor one who causes cognition.” Translation by Bhikkhu Bodhi (2008): 23. For Pāli text, see D I: 56.

²⁴² Translation by Bhikkhu Bodhi (2008): 23. *Yo pi tiṇhena satthena sīsaṃ chindati na koci kiñci jīvītā voropeti, sattannaṃ yeva kāyānaṃ antarena sattha-vivaraṃ anupataṭṭi.* D I: 56.

²⁴³ Cf. Satishchandra Chatterjee and Dherendramohan Datta (1948): 64.

3.2.2. *Sassatavāda*

The theories presented by the Sassatavādins are in direct contradiction to their materialist opponents. The majority of the religious groups during the time of the Buddha can be classified under this category.²⁴⁴ One of the significant features of this category is that spirituality is highly emphasized for one to be liberated.²⁴⁵ Moreover, this group of religions also believe in the efficacy of action. The main ideology of the Sassatavādins is the view of an eternal existence. And, for the emphasis on such an eternal existence, the doctrine of *atta/ātman* (soul/Self) plays a significant role. A general view of this religious group is that the soul in its true nature is pure. However, through numerous births in the cycle of *saṃsāra*, it gets impure by evil *karma*-s due to ignorance. Therefore, one's final goal, the attainment of emancipation, is the purification of the soul by proper *karma*-s prescribed in each religion.²⁴⁶

Unlike the Ucchedavādins, who believe the soul and the body is one and the same, this school of religious thought holds the view that the soul is different from the body (*aññaṃ jīvaṃ aññaṃ sarīraṃ*).²⁴⁷ This also means the soul, which is said to be the result of a search for the ultimate essence of a person,²⁴⁸ transmigrates to another life when the body expires.²⁴⁹ According to Brahmanism, an excellent example of *Sassatavāda*, the unification of the soul with the Brahman

²⁴⁴ Cf. Y. Karunadasa (2017): 14.

²⁴⁵ See Surendranath Dasgupta (1922): 25. Cf. S.K. Nanayakkara (1971): 322.

²⁴⁶ See Surendranath Dasgupta (1922): 75f.

²⁴⁷ M I: 484f; Mn I: 161f. See also Y. Karunadasa (2017): 14.

²⁴⁸ Cf. M. Hiriyanna (2005): 55.

²⁴⁹ See G.N. Joshi (1965): 15; Surendranath Dasgupta (1922): 20-21, 25, 53ff & 56; Paul Deussen (1919): 313ff. Cf. Romila Thapar (1994): 305.

(Mahābrahman)²⁵⁰ is the final liberation.²⁵¹ The Brahman is the “ultimate reality, the final resort of all things in the world.”²⁵² The followers, who do not perform rites, such as sacrifices, with proper knowledge of the *Veda*, are said to be reborn again to face death.²⁵³ Therefore, the *ātman*, for them, is imperishable.²⁵⁴ This view of an eternal soul is also in contrast to the materialist view of the extinction of the soul together with the death of the person. Thus, *ātman*—deriving from *√an* (to breath)²⁵⁵—in the Vedic literature is the source of everything, such as the vital breath, truth, life, existence, etc.:²⁵⁶

From the *ātman* all the members spring into existence. Of all things

that come into existence the *ātman* is the first.²⁵⁷

Moreover, the *ātman* is said to be omnipresent²⁵⁸ for it is present in all and every phenomenon. According to Surendranath Dasgupta,²⁵⁹ the realization of the knowledge of this ‘omnipresent supreme principle of the universe’ leads one to sinless-ness and purity.

According to G.N. Joshi, the discovery of *ātman* by the Vedic seers is the result of the search for an invisible “power to everything in the world that affected them or impressed them with certain power in some way.”²⁶⁰ Paul Deussen explains that

²⁵⁰ Cf. M. Hiriyanna (2005): 78.

²⁵¹ Cf. S.K. Nanayakkara (1971): 325.

²⁵² See G.N. Joshi (1965): 13.

²⁵³ See Surendranath Dasgupta (1922): 25. Cf. G.N. Joshi (1965): 21-23.

²⁵⁴ See Shōzen Kumoi (1966): 317.

²⁵⁵ See Monier Williams’ *Sanskrit-English Dictionary*.

²⁵⁶ Cf. G.N. Joshi (1965): 6f; H.G. Narahari (1944): 5. See also Surendranath Dasgupta (1922): 48.

²⁵⁷ See Maurice Bloomfield (1908): 272.

²⁵⁸ See Surendranath Dasgupta (1922): 26. Cf. G.N. Joshi (1965): 26.

²⁵⁹ *ibid.* Cf. G.N. Joshi (1965): 33 & 43.

²⁶⁰ G.N. Joshi (1965): 5f; 10.

the term *ātman* designates the ‘principle of the world’.²⁶¹ He describes the uniqueness of *ātman* in the following way:

Thus, *ātman* means that which remains if we take away from our person all that is non-self, foreign, all that comes and passes away; it means “the changeless, inseparable essence of our own soul,” and on the other hand the essence of the Self of the whole world.²⁶²

In the Vedic literature, *ātman* has continued to play various, and unique, roles in its evolution. This idea has been clearly presented by G.N. Joshi in his *Evolution of Ātman and Mokṣa*.²⁶³ Moreover, Vedic gods, such as Brahmā, Indra and Prajāpati, are said to represent *ātman*.²⁶⁴

In the Upaniṣads, *ātman* came to be known and explained broadly.²⁶⁵ On this, Surendranath Dasgupta comments:

The self (*ātman*) is spoken of in one place as the essence of the world, and when we trace the idea in the Brāhmaṇas and the Āraṇyakas we see that *ātman* has begun to mean the supreme essence in man as well as in the universe, and has thus approached the great *Ātman* doctrine of the *Upaniṣads*.²⁶⁶

As in the *Veda*,²⁶⁷ Upaniṣadic²⁶⁸ texts also distinguish two different souls: the universal soul (*jagadātma/paramātma*)²⁶⁹ and the individual soul

²⁶¹ Paul Deussen (1907): 20.

²⁶² *ibid.* Cf. G.N. Joshi (1965): 13.

²⁶³ G.N. Joshi (1965): 6ff. Cf. H.G. Narahari (1944): 5.

²⁶⁴ Cf. G.N. Joshi (1965): 25-26. See also Greg Bailey (2016): 55-70.

²⁶⁵ Cf. G.N. Joshi (1965): 30.

²⁶⁶ Surendranath Dasgupta (1922): 27.

²⁶⁷ See G.N. Joshi (1965): 9f.

²⁶⁸ The Upaniṣadic texts are the final development of the *Veda*. For this, they are often named as *Vedānta*. The Vedic seers in this period have focused more on the intellectual side of human life and goal than their predecessors. For a comprehensive study on the development of the

(*pudgalātma/jīvātma*).²⁷⁰ King As'vapati is reported to explain the universal *ātman* in the following way in the *Chāndogya Upaniṣad*:

... the universal soul (*vaiśvānara ātman*) is of the measure of the span (*prades'amātram abhivimānam*), having the lustrous (heaven) for its head, the manifold (sun) for its eye, the many-pathed (wind) for its breath, the extended (space) for its body, riches (water) for its bladder, the support (earth) for its feet, the sacrificial alter (*vedi*) for its abdomen, the sacrificial grass (*barhi*) for its hair, the *gārhapatya* fire for its heart, the *anvāhāryapacana* for its mind and the *āhavacanīya* fire for its mouth.²⁷¹

However, both *ātman*-s are related; the universal *ātman* is said to be the source of the individual *ātman*.²⁷² In other words, the former is the ultimate soul, the essence of everything, it is the ultimate reality, which is present in all at all time. And, the latter is the conventional self, or the ego.²⁷³ It is this *ātman* which is said to be entangled with evil, like greed, and is known as 'I', 'my', and 'mine'. According to the *Śvetāśvatara Upaniṣad*, the individual *ātman* roams according to its *karma*-s.²⁷⁴ Furthermore, the form and nature of the individual *ātman* is said to be determined by the qualities of the *ātman*.

Upaniṣads, see S. Radhakrishnan's *The Philosophy of Upaniṣads* (1935) and Paul Deussen's *The Philosophy of Upaniṣads* (1919).

²⁶⁹ This is also known as the *hiranya-garbha*. See also Surendranath Dasgupta (1922: 52), for further explanation on the universal *ātman* (or world-soul).

²⁷⁰ See G.N. Joshi (1965): 44f & 61f. For a detail analysis on these two see Paul Deussen (1919): 256-263.

²⁷¹ H.G. Narahari (1944): 20. Cf. J.A.B. van Buitenen (1964): 103ff; G.N. Joshi (1956): 52.

²⁷² See G.N. Joshi (1965): 9f.

²⁷³ See G.N. Joshi (1965): 44.

²⁷⁴ See Patrick Olivelle (1998): 429ff. See also Max Muller's translation quoted by G.N. Joshi (1965) 47-48.

Both *ātman* and Brahman came to be considered almost synonymous by the Upaniṣadic seers. On this, H.G. Narahari explains:

inasmuch as both the terms Brahman and *Ātman* denote the “First Principle” in the Universe, a promiscuous employment of them is sometimes made in the Upaniṣads.²⁷⁵

He further notes that “the two terms stand side by side almost in a synonymous relation.”²⁷⁶ In *A History of Indian Philosophy* (Vol. I), Surendranath Dasgupta also equates both *ātman* and Brahman to be one and the same.²⁷⁷ “Upaniṣads are emphatic in their declaration that the two are one and the same.”²⁷⁸ In response to Indra and Virocana’s inquiry on the *ātman*, Prajāpati is said to have replied:

He who goes about enjoying dreams, he is the self, this is the deathless, the fearless, this is Brahman.²⁷⁹

Prajāpati continues to explain *ātman* and Brahman as one. These evidences show that in the Upaniṣadic period, while *ātman* was broadly explained in relating to the ultimate essence of man it was also equated as the same and one with Brahman, which was considered the source of the former in early the Vedic literature.

The Upaniṣadic texts explain that the cause of one’s rebirth is due to its bad *karma*-s – which are caused by ignorance (*avidyā*). Accordingly, as long as one is inflicted with ignorance, he/she commits actions leading to bad results,²⁸⁰

²⁷⁵ H.G. Narahari (1944): 22.

²⁷⁶ *ibid.*

²⁷⁷ Surendranath Dasgupta (1922): 45. See also Maurice Bloomfield (1908): 274.

²⁷⁸ *ibid.* In another instance, Surendranath Dasgupta (1922: 48) states that Brahman is *ātman*. See also Maurice Bloomfield (1908): 87; D.C. Mathur (1972): 392f.

²⁷⁹ Quoted by Surendranath Dasgupta (1922): 47.

²⁸⁰ See G.N. Joshi (1965): 58f.

including rebirth in hell. On other hand, good actions, such as sacrifices,²⁸¹ will lead to heavenly rebirth.²⁸² With the recycling process of birth and death based on *karma*-s, emancipation was the final option in both early Vedic and Upaniṣadic literatures. And, the only way to emancipation is knowing the Brahman, which is the source of *ātman* and the *ātman* itself. This is also to say that in the Upaniṣadic period, knowledge of the *ātman* or Brahman was heavily emphasized for emancipation.²⁸³ Surendranath Dasgupta explains that for the ones with ignorance this takes ceaseless course of transmigration²⁸⁴ to attain emancipation.

The heavy emphasis on asceticism and sacrifices found in the early Vedic texts come to be of less significance in the Upaniṣads. For the Upaniṣadic seers, knowledge was more important than asceticism and sacrifices.²⁸⁵ It is the knowledge of the *ātman* and Brahman that lead to emancipation. In fact, the gaining of the knowledge of the *ātman* itself is said to be emancipation.²⁸⁶ In his *The Philosophy of the Upaniṣads*, Paul Deussen states the following on emancipation in Upaniṣads:

Emancipation is not to be regarded as a becoming something which previously had no existence.²⁸⁷

²⁸¹ Cf. G.N. Joshi (1965): 22.

²⁸² The *Muṇḍaka Upaniṣad* states that religious performances like sacrifices and other rites lead one to where the heavenly kings reside. See Patrick Olivelle (1998): 438-439. Cf. Brian K. Smith (1985): 292ff.

²⁸³ Paul Deussen (1919): 253f.

²⁸⁴ Surendranath Dasgupta (1922): 58.

²⁸⁵ See Paul Deussen (1919): 343.

²⁸⁶ See Paul Deussen (1919: 344) quoting the text: Here is my soul (*ātman*); thither to this soul on my departure hence shall I enter in.

²⁸⁷ Paul Deussen (1919): 344.

The *ātman* and Brahman, which are omnipresent and the ultimate essence of every phenomena, including human beings, are pure in their absolute nature. On this, the famous vedanta master, Guṇḍapāda, states:

all souls are originally free from darkness and without stain,
“Already awakened and delivered before the world was,
They rise up,” *saith* the Master.²⁸⁸

In the *Chāndogya Upaniṣad*, this not knowing the existence of the *ātman* in its pure form in oneself has been compared to some people repeatedly passing by a hidden treasure not knowing that there is one.²⁸⁹ And, this ignorance (or, unreality), according to Paul Deussen, is discarded only with the realization of “I am Brahman.”²⁹⁰ The *Chāndogya Upaniṣad*, explains that the *ātman* is in the heart (*hṛdi*) and therefore the *ātman* is also called heart (*hṛdayam*):

Now this self (*ātman*) is located in the heart. And this is its etymology
– ‘in the heart (*hṛdi*) is this (*ayam*),’ and so it is call ‘heart’ (*hṛdayam*).
Anyone who knows this goes to the heavenly world every single
day.²⁹¹

This point further leads to the fact that both *ātman* and Brahman are not to be found in the externality of a person. Rather, both are to be found within oneself. On this, the *Kāthopaniṣad* states:

²⁸⁸ Translation by Paul Deussen (1919): 345. For alternative translation, see Raghunath Damodar Karmarkar (1953): 56 (५६).

²⁸⁹ Patrick Olivelle (1998): 277.

²⁹⁰ See Paul Deussen (1919): 345.

²⁹¹ Translation by Patrick Olivelle (1998): 277. See also G.N. Joshi (1965) 62.

There is only one ruler, the Self within all things, who makes the one form manifold. The wise who perceive him within their Self, to them belongs eternal happiness, not to others.²⁹²

According to the *Bṛhadāraṇyaka Upaniṣad*, once the *ātman* and Brahman is realized within oneself and when one knows ‘I am Brahman.’ even the gods are not able to prevent it as he (the individual) is himself the *ātman*.²⁹³ Moreover, this realization, the ultimate goal, which is possible only by the wise, is said to be immortal:

This deeply serene one who, after he rises up from this body and reaches the highest light, emerges in his own true appearance—that is the self," he said, "that is the immortal; that is the one free from fear; that is *Brahman*.²⁹⁴

On this, the *Kaṭhopaniṣad* also contains a similar statement saying that this discovery is the achievement of ‘immortality.’²⁹⁵ The *Mundaka Upaniṣad* confirms:

One who knows this Brahman, becomes Brahman only. He crosses grief and all sins and becoming free from the knots of the dark cells, attains immortality.²⁹⁶

In the *Guaḍapāda-kārikā*, this knowledge of the realization of *ātman* and Brahman is described as the ending of suffering.²⁹⁷ The text explains that as the individual knows everything, there is nothing left for him to desire more.

²⁹² Translation by G.N. Joshi (1965) 62. For alternative translation, see Patrick Olivelle (1998): 399.

²⁹³ See Patrick Olivelle (1998): 49. Cf. Paul Deussen (1919): 345.

²⁹⁴ Patrick Olivelle (1998): 277.

²⁹⁵ Quoted by G.N. Joshi (1965): 62.

²⁹⁶ Quoted by G.N. Joshi (1965): 62-63.

These elaborations point out in both the early Vedic literature and the Upaniṣads, a person's life is heavily influenced by the theories of *ātman* and Brahman. From his/her birth until emancipation, *ātman* is omnipresent in the individual. It is the principle substance in everything. The theories of *ātman* and Brahman are so highly significant which have led to the formation of other Indian Philosophies that the two are said to be “the two pillars on which rests nearly the whole edifice of Indian philosophy.”²⁹⁸ Both the Vedic and Upaniṣadic texts also show that Vedic seers believed in spiritual practices, but in their own definition of the term.²⁹⁹

Among the contemporary religions of Buddhism in the sixth century B.C.E., Jainism,³⁰⁰ led by Nigantha Nātaputta, is another noteworthy example of eternalism. This religious school also held the view of an eternal *ātman*, which transmigrates to another life after death. The Jain concept of *ātman* is somewhat similar to that of the Vedic concept: the *ātman* in its natural form is pure, but it is tainted due to bad *karma*-s. Jainism, however, rejected the idea of a creator God. According to G.N. Joshi, one reason might be due to the fact that Brahmanism's dominance by exploiting the idea of God and also the Jains believe the world is eternal,³⁰¹ which did not require a creator God. The attainment of *siddha*, the Jain liberation, is possible only with the purification of the *ātman*. For one to purify the *ātman*, he/she needs to stop the influx of more (or, new) *karma*-s.

²⁹⁷ “He who knows himself as the *ātman*, the first principle of things, he is by that very knowledge free from all desires (*akāmayamāna*), for he knows everything in himself, and there is nothing outside himself for him to continue to desire.” Quoted by Paul Deussen (1919): 346.

²⁹⁸ M. Hiriyanna (2005): 54.

²⁹⁹ See e.g., Paul Deussen (1919): 65ff.

³⁰⁰ For a comprehensive introduction to Jainism, see Jayendra Soni (2007): 3-34; and Jeffrey D. Long's *Jainism: An Introduction* (2009).

³⁰¹ See G.N. Joshi (1965): 225; Jeffrey D. Long (2009): 91.

Jainism and its path to emancipation can best be understood from the seven *tattva*-s or the fundamentals.³⁰² Accordingly, the seven are: *jīva* (soul or enjoyer), *ajīva* (object/matter), *āśrava* (flow/influx of *karma*-s), *saṃvara* (stoppage), *nirjara*[*ṇa*] (austerity), *bandha* (bondage) and *mokṣa* (emancipation).³⁰³ Among the seven fundamentals, the first two, *jīva*³⁰⁴ and *ājīva*, are significant in building the whole religious structure of Jainism. Padmanandin, a 2nd century C.E. Jain priest, is quoted in the *Sarva Darśana Saṃgraha* stating that these two are the highest predicaments.³⁰⁵ The world in Jainism is thus based on this duality of *jīva* and *ājīva*.³⁰⁶ Moreover, the two, though in contradiction, are inseparable as their function depends on each other.

In Jainism, the *jīva*-s, unlike in other religions, are beginning-less as well as endless, therefore, a *jīva* is an eternal entity.³⁰⁷ Moreover, the number of *jīva*-s in the universe are said to be infinite. On this, Jeffrey D. Long states, “there are many *jīva*-s—as many as there are living beings in the cosmos.”³⁰⁸ According to G.N. Joshi, a *jīva* is “essentially constituted of consciousness and it is the sentient principle in every animate thing.”³⁰⁹ Moreover, the size of *jīva*-s can vary from each other.

³⁰² For detail analysis of the nine, see Sinclair Stevenson (1915): 95-172.

³⁰³ See E.B. Cowell and A.E. Gough (1882): 53; Jayendra Soni (2007): 7-8.

The number of *tattva*-s are sometimes given as nine with the inclusion of *punya* (merit), *pāpa* (sin). See E.B. Cowell and A.E. Gough (1882): 53 & 59; G.N. Joshi (1965): 226; Champat Rai Jain (1974): 10-11; Jayendra Soni (2007): 7.

This list is also given only with five *tattva*-s, the other two is listed within the five.

³⁰⁴ See also Ana Bajželj (2017): 54-57.

³⁰⁵ See E.B. Cowell and A.E. Gough (1882): 49.

³⁰⁶ See Matthew Zaro Fisher (2017): 28; Jeffrey D. Long (2009): 90; G.N. Joshi (1965): 227-227; T.G. Kalghatgi (1965): 230; M. Hiriyanna (2005): 157. Cf. Ana Bajželj (2017): 55; Jeffrey D. Long (2009): 142; Muni Shivkumar (1984): 35 & 40; Surendranath Dasgupta (1922): 188.

³⁰⁷ See Muni Shivkumar (1984): 34.

³⁰⁸ Jeffrey D. Long (2009): 90. See also M. Hiriyanna (2005): 157; Muni Shivkumar (1984): 40.

³⁰⁹ G.N. Joshi (1965): 228.

... the size of the *jīva* or soul changes according to the size of the body which it occupies. If the body that it occupies is big the soul becomes even as big as an elephant, and if the same enters the body of an ant it compresses itself and assumes the smallest size of the ant.³¹⁰

Jainism is probably the only religion, which has a strict measurement of the souls with respect to their sizes.

The *jīva*-s are not only eternal, but they are also not subject to change. Since they are the doers and if they are subject to change, they cannot enjoy (or reap) the fruits of its past actions.³¹¹ Therefore, as G.N. Joshi states, the soul as the doer and the soul as the enjoyer should be the same.³¹² On this, the *Ācārāṃgasūtra*, a Jain text, states:

The self is the knower (or experiencer), and the knower is the self. That through which one knows is the self. With regard to this (to know) it (the self) is established. Such is he who maintains the right doctrine of self.³¹³

The *jīva*-s, in their natural or original state, are pure and untainted. In their untainted state, they are also said to possess four characteristics: unlimited knowledge (*jñāna*), perception (*darśana*), bliss (*sukha*), and energy or power (*vīrya*).³¹⁴ Moreover, *jīva*-s are also divided into two major categories as the mundane (*saṃsāri*) and the released (*siddha*).³¹⁵ Furthermore, according to

³¹⁰ G.N. Joshi (1965): 232. See also M. Hiriyanna (2005): 158 & 160; Padmanabh S. Jaini (2001): 102f; Surendranath Dasgupta (1922): 189; Jagmenderlal Jaini (1916): 17;

³¹¹ See G.N. Joshi (1965): 227.

³¹² *ibid*; Muni Shivkumar (1984): 40.

³¹³ Quoted by Muni Shivkumar (1984): 41.

³¹⁴ See Jeffrey D. Long (2009): 90. *Cf.* Surendranath Dasgupta (1922): 189.

³¹⁵ See Sinclair Stevenson (1915): 96; E.B. Cowell and A.E. Gough (1882): 51.

Padmanabh S. Jaini, a *jīva* has “three main qualities (*guṇa*) or functional aspects: consciousness (*caitanya*), bliss (*sukha*), and energy (*vīrya*).”³¹⁶ Since *jīva* is the eternal entity in Jainism, the Jain leaders (or exponents) have continued to attribute various qualities in various classification to it.³¹⁷

Ajīva—the object or the matter or non-soul, and the negation of *jīva*³¹⁸—lacks both life and consciousness.³¹⁹ *Ajīva*-s are categorized into two major categories: *arūpi* (formless/without form) and *rūpi* (with form).³²⁰ These two are again divided into five groups of substances as *pudgala*, *dharma*, *adharma*, *ākāśa* and *kāla*.³²¹ The first, *pudgala* (matter/form), is the only substance within the category of *rūpi*. The remaining four belong to the category of *arūpi*. According to the *Sarva Darśana Saṃgraha*,³²² *pudgala*—which “stands for the material substance which undergoes modifications, combinations and dissociations”³²³—has the qualities of touch, taste and colour. In the *Sarvārthasiddhi*, *pudgala* is explained as: the effect of the aggregation of colour, taste, etc. is form.³²⁴ Both *dharma* (merit) and *adharma* (demerit) are said to assist *pudgala*.³²⁵ Muni Shivkumar explains that *dharma* is essential for the movement of *jīva*-s as well as the *pudgala*-s.³²⁶ In other words, as Steven Sinclair states, *dharma* “helps the *jīva* associated with *pudgala* to progress just as ... water helps on the movement of a

³¹⁶ Padmanabh S. Jaini (2001): 104.

³¹⁷ Cf. Padmanabh S. Jaini (2001): 106.

³¹⁸ See Matthew Zaro Fisher (2017): 28.

³¹⁹ M. Hiriyanna (2005): 159. Cf. G.N. Joshi (1965): 228.

³²⁰ See M. Hiriyanna (2005): 159; Sinclair Stevenson (1915): 106.

³²¹ See M. Hiriyanna (2005): 159; Muni Shivkumar (1984): 35.

³²² E.B. Cowell and A.E. Gough (1882): 52.

³²³ Muni Shivkumar (1984): 35.

³²⁴ S.A. Jaini (1960): 132.

³²⁵ See Sinclair Stevenson (1915): 106; E.B. Cowell and A.E. Gough (1882): 52.

³²⁶ For a detailed explanation on this, see Muni Shivkumar (1984): 37f.

fish.”³²⁷ While *dharma* helps to arise movement (or motion), *adharma* helps to arise rest. This is explained with illustration of a man being attracted to the shadow of a tree and resting underneath.³²⁸ Shri Puṣṭyapada, the author of *Sarvārthasiddhi*, explains that both *dharma* and *adharma* “pervade the entire universe-space.”³²⁹ For the existence of both subject and object, space is necessary; hence, *ākāśa*. It is said to accommodate all the other four substances: matter, merit and demerit (or motion and rest), and time.³³⁰ Moreover, it is its own base.³³¹ According to the *Sarvārthasiddhi*, existence is subject to three characteristics as origination, destruction and permanence.³³² The last substance *kāla* (time) applies to all these. The above explanation of the five substances under *ajīva* clearly explains the relationship between *jīva*-s and *ajīva*-s. Moreover, this also clearly points out the Jain analysis of duality of the universe based on *jīva*-s and *ajīva*-s.

The *Sarva Darśana Saṃgraha* explains the next *tattva*, *āsrava* (flow/influx of karma-s), as “the action of senses which impels the soul towards external objects ...”³³³ When *jīva*, as the doer, acts or moves, it allows the *karma*-s to flow into it. This movement is described as *yoga* (activity) in the texts.³³⁴ The *Sarvārthasiddhi* explains *yoga* is the vibration of the *jīva*.³³⁵ And, *yoga* is divided into three groups: the action of the body, the organ of speech and the mind (or bodily

³²⁷ Sinclair Stevenson (1915): 106.

³²⁸ See Muni Shivkumar (1984): 37-38; Sinclair Stevenson (1915): 106.

³²⁹ S.A. Jaini (1960): 139.

³³⁰ See Muni Shivkumar (1984): 38

³³¹ *ibid.*

³³² See S.A. Jaini (1960): 163.

³³³ E.B. Cowell and A.E. Gough (1882): 54.

³³⁴ See E.B. Cowell and A.E. Gough (1882): 53.

³³⁵ See S.A. Jaini (1960): 167.

activity, speech activity and thought activity).³³⁶ The influx of the *karma*-s to *jīva*, which entangles it in *saṃsāra*, is illustrated with the example of the flow of water as a stream.³³⁷ The kinds of *karma*-s that flow into *jīva* are two: *puṇya* (merit/virtuous) and *pāpa* (demerit/sin).³³⁸ Activities, such as refraining from injuring and speaking the truth, are explained as good *yoga*-s in the *Sarva Darśana Saṃgraha*,³³⁹ Since *āsrava*-s bind the *jīva*-s in *saṃsāra*, they are generally explained together with the next *tattva*, *bandha* (bondage). Muni Shivkumar explains that the two are actually “correlated as cause and effect, and it is the *āsrava* that creates the ground for *bandha*.”³⁴⁰ Moreover, the *karma*-s are said to be garland (*māla*) and the source of bondage.³⁴¹ Accordingly, when *āsrava* is controlled, bondage too is automatically stopped.³⁴² In the *Sarvarthasiddhi*, the main causes of bondage are given as: wrong belief, non-abstinence, negligence, passions and activities (*yoga*).³⁴³ Hence, It is to be noted that the *karma* plays an important role in Jainism. The *karma*-s influenced by negative qualities, such as the ones mentioned above, lead the *jīva*-s to be entangled in the cycle of birth and death.

So, a Jain follower should strive to stop the inflow of *karma*-s to the *jīva*-s as to unbound the *jīva*-s from the mundane world. This leads to the *tattva* of *saṃvara*

³³⁶ *ibid.*

³³⁷ *Cf.* S.A. Jaini (1960): 168; E.B. Cowell and A.E. Gough (1882): 53.

“The karmic matter flows into the self like the flowing of water into the boat when there is a hole in it.” Muni Shivkumar (1984): 87.

³³⁸ See S.A. Jaini (1960): 168. The *Sarvarthasiddhi* further states that virtuous activities are the causes of *puṇya* and wicked activities are the cause of *pāpa*.

³³⁹ See E.B. Cowell and A.E. Gough (1882): 53-54.

³⁴⁰ Muni Shivkumar (1984): 88.

³⁴¹ *Cf.* Y. Krishan (1988): 197.

³⁴² See Muni Shivkumar (1984): 88.

³⁴³ See S.A. Jaini (1960): 215. *Cf.* G.N. Josh (1965): 246.

(stoppage). *Samvara* is in opposition to *āsrava*.³⁴⁴ G.N. Joshi mentions a list of [bodily, verbal and mental] actions³⁴⁵ that one must practice in order to stop the inflow of *karma*-s to the *jīva*-s:

- i. One must not indulge in passions like anger, anxiety, grief or joy, nor should one show a kind of partiality.
- ii. One must wear equanimous attitude to all persons.
- iii. One must observe *vacanagupti* by observing complete silence or by speaking as little as possible.
- iv. One must also practice *kāyagupti* – bodily control, so that he may not harm anything in the world.³⁴⁶

In case of a saint (*kevala*), the practice of complete immobility of the limbs are said to be a must.³⁴⁷ In his explanation of *saṃvara*, Mādhava Ācārya states: *āsrava* is the cause of mundane existence, *saṃvara* is the cause of liberation.³⁴⁸ Moreover, *saṃvara* is with regard to the past *karma*-s; i.e., it is the practice to stop the influx of the past *karma*-s.

The stoppage of the influx of the past *karma*-s to the *jīva*-s, however, does not lead to purification of the *jīva*-s. Since, *jīva*-s are constantly influenced by activities and the seeds of the past *karma*-s are still within the *jīva*-s, one is required to completely destroy them and also stop the influx of future *karma*-s.³⁴⁹

³⁴⁴ See Muni Shivkumar (1984): 103.

³⁴⁵ G.N. Josh (1965): 253-254.

³⁴⁶ Overall, the practice of stoppage is divided into two main groups: threefold religious awareness (*saṃiti*) and self-control (*gupti*). *Samiti* consists of carefulness in walking, speaking, eating, taking up and setting down and excreting. *Gupti* consists of control of bodily, verbal and mental activities. See Muni Shivkumar (1984): 103.

³⁴⁷ See G.N. Josh (1965): 253-254.

³⁴⁸ See E.B. Cowell and A.E. Gough (1882): 57.

³⁴⁹ Cf. Surendranath Dasgupta (1922): 195.

For this, the Jain religious leaders recommend the practice of the next *tattva*, *nirjarā* (austerity). *Nirjarā* is practiced by undertaking [extreme] austerity (*tapas*). The *Sarva Darśana Saṃgraha* states that forced asceticism leads to the attainment of liberation.³⁵⁰ For this, self-mortification is highly recommended in Jainism. Since *jīva*-s occupy the body in their extent, the *karma*-s affecting the *jīva*-s are burnt out by the practice of painful austerities. Accordingly, twelve kinds of austerities are recommended in Jainism.³⁵¹ Another important austerity is the practice of meditation (*dhyāna*) for burning out the *karma*-s. The Jain *dhyāna*, however, are said to require certain condition, which Muni Shivkumar quotes Akalaṅka, a 7th century C.E. Jain logician:

Good atmosphere, accord with posture of the body, breathing slowly and steadily, avoidance of lethargic nature, sleep, sex-love, fear, doubt, sorrow etc.³⁵²

The *dhyāna*-s are further divided into two categories as inauspicious (*apraśasta*) and auspicious (*praśasta*),³⁵³ both of which include painful as well as pleasant (positive)³⁵⁴ meditation.

In order to achieve *mokṣa*, the Jain followers are also highly emphasized to practice non-violence (*ahiṃsa*). The practice of non-violence helps the Jain followers to develop a neutral attitude towards all.³⁵⁵ The successful practice of *nirjarā* leads to the final religious goal in Jainism, *mokṣa*. The *Sarva Darśana*

³⁵⁰ See E.B. Cowell and A.E. Gough (1882): 57.

³⁵¹ For the twelve, see G.N. Joshi (1965): 255-256. Cf. Muni Shivkumar (1984): 105; Sinclair Stevenson (1915): 163f.

³⁵² Muni Shivkumar (1984): 106.

³⁵³ See *ibid.*

³⁵⁴ Such as forgiveness, modesty, etc.

³⁵⁵ Cf. G.N. Joshi (1965): 154.

Samgraha explains that from the abolition of past *karma*-s [and their seeds] and the stoppage of future *karma*-s (*nirjarā*), “there arises the absolute release from all actions—this is *mokṣa*.”³⁵⁶ The text continues that the soul then “rises upward to the end of the world.”³⁵⁷ Hence, it should be noted that the whole explanation on the seven realities (*tattva*-s) in Jainism points out to one particular fact; i.e., like in Brahmanism and Upaniṣads, the liberation in Jainism is mainly focused on the liberation of the *jīva*-s through purification. Such a scenario also presents the Jain path to liberation as the liberation of the soul rather than the person.

Although both materialism and eternalism are two religious groups in opposition, both groups are strongly centred around one common significant factor. That is the soul (*ātman/atta*). One’s existence, according to both groups, are based on their views on the soul. The materialists uphold the view that the body and the soul are one and the same, while the eternalists differ and believe that both are separate entities – although the Jaina followers hold the idea that *jīva*-s occupy the material bodies. As existence is based on the existence of the soul, liberation in these religions is also centred around the concept of the soul (*ātman/jīva/atta*).

3.3. The Buddha’s Criticism of *Sassatavāda* and *Ucchedavāda*

Gotama’s journey to liberation was not a complete steady and pleasant one. Before tracking himself along the middle path, the Buddha-to-be experienced both religious praxis described in the preceding section of this chapter. While being a royal prince, Gotama had the privilege to enjoy life to the highest level in all

³⁵⁶ E.B. Cowell and A.E. Gough (1882): 58.

³⁵⁷ See *ibid*.

aspects in the human society. However, such a materialistic life rather frustrated him leading to search for an alternative. His renunciation from the material pleasures (or household life) in search of supreme bliss led him to practice extreme austerities, such as self-mortification, a common religious practice in Jainism.³⁵⁸ As both ways of life failed to guide him to *nibbāna*, he abandoned them and had to look for a new path, which later came to be known as the middle path.

The rejection of both materialism and eternalism and the adoption of the middle path by the Buddha have been clearly presented in the *Dhammacakkappavattana-sutta*, his first discourse after his enlightenment. The Buddha explains the five monks—his first disciples—that, having avoided³⁵⁹ the two extremes (sensual indulgence and self-mortification),³⁶⁰ he adopted the middle path³⁶¹ comprising of eight limbs (i.e., the Noble Eightfold Path³⁶²). He further states that the middle path, which he has perfectly realised, leads to the arising of vision (*cakkhukaraṇī*), the arising of knowledge (*ñāṇakaraṇī*), appeasement (*upasamāya*), direct knowledge (*abhiññāya*), full enlightenment (*sambodhāya*) and to *nibbāna* (*nibbānāya*).³⁶³ According to Y. Karunadasa, the middle path is neither a moderation nor a compromise or a synthesis of the two extremes.³⁶⁴ As the discourse itself explains, the middle path is completely different from the two

³⁵⁸ Cf. Y. Karunadasa (2017): 19.

³⁵⁹ Bhikkhu Bodhi translate *anupagamma* as ‘without veering.’ See CDB II: 1844.

In the PTS edition of the text (S V: 421), it is given as *anupakamma*, which is not correct. The correct form should be *anupagamma* (*an* + *upa* + *√gam* + *ya* = *anupagamma*), as in the CS edition. See also Kākkāpalliye Anuruddha Thera (2013): 28-29.

³⁶⁰ See also A.K. Warder (2004): 45ff.

³⁶¹ Cf. K.N. Jayatilleke (2010): 89; Y. Karunadasa (2017): 17; Peter Harvey (2004): 90.

³⁶² For a comprehensive study, see Bhikkhu Bodhi’s *The Noble Eightfold Path* (2010).

³⁶³ See S V: 421; CDB II: 1844.

³⁶⁴ Y. Karunadasa (2017): x. Cf. Analayo (2017): 139f.

extremes. And, therefore, it is stated “not entering into these both.”³⁶⁵ As Y. Karunadasa explains,³⁶⁶ the middle path transcends both extremes.

Both the above passage and the preceding section on *Sassatavāda* and *Ucchedavāda* further point out that, in fact, the two extremes, though rejected by the Buddha, also paved the way for the birth of Buddhism.³⁶⁷ As the birth of Buddhism is a response to the two extremes as an opposition, Y. Karunadasa calls this “a critical response to the binary opposition between two world-views.”³⁶⁸ It is well-known that the Buddha is well-versed, intellectually and materially, in *Sassatavāda* and *Ucchedavāda*. His knowledge on the two extreme paths led him to conclude that they do not guide to end human suffering. Therefore, in the *Dhammacakkappavattana-sutta*, he states the two paths do not lead to the welfare (*anattasamhito*) of the practitioners.³⁶⁹ In contrast, the purpose of Buddha’s renunciation was to put an end to human suffering completely.³⁷⁰

The Buddha, as a *bodhisatta* during his princely life, had the experience of materialism, including sensual pleasures, at the highest level that a person could enjoy.³⁷¹ Not convinced with such a materialistic life, his renunciation of the

³⁶⁵ *Ete te ... ubho ante anupagamma* S V: 421. See also Vin I: 10; S II: 17; S IV: 330. Cf. D III: 113.

³⁶⁶ Y. Karunadasa (2017: x): “middle-ness” is the transcendence of the mutual opposition between the two extremes.

³⁶⁷ Cf. Analayo (2017): 134.

³⁶⁸ Y. Karunadasa (2017): 13.

³⁶⁹ S. V: 421. See also SA III: 297.

³⁷⁰ In the *Ariyapariyesana-sutta*, the Buddha calls his search for this path ‘the search for what is wholesome (*kiṃ-kusala-gavesī*).’ See M I: 163f.

³⁷¹ In the *Māgandiya-sutta* (M I: 501-513), in conversation with Brahmin Māgandiya, the Buddha relates the sensual comforts that he had previously when he was a prince: “formerly when I lived the home life, I enjoyed myself, provided and endowed with the five cords of sensual pleasures: with forms cognizable by the eye ... with sounds cognizable by the ear ... with odours cognizable by the nose ... with flavours cognizable by the tongue ... with tangible

household life,³⁷² leaving the royal comforts, directly signifies his rejection of materialism. He is recorded in several places within the Pāli canon criticizing the pursuit of such materialist sensual pleasures. The pursuit of such sensual pleasures,³⁷³ according to the Buddha, is ‘low, vulgar, way of worldlings, ignorable, unbeneficial.’³⁷⁴ Contrary to materialism, where the enjoyment of sensual pleasure is highly encouraged, Buddhism emphasizes the abandonment of such pleasures and to take up a simple life compared to a bird, which flies only with the weight of its two wings.³⁷⁵ In other words, the Buddha emphasizes the simplest form of life—consisting of the four requisites, namely food, clothing, shelter and medicine³⁷⁶—which are actually the least necessities for the survival of an individual.

In the *Māgandiya-sutta*,³⁷⁷ the Buddha compares the enjoyment of sensual pleasures to feeling (contact with) of fire, which is painful, hot and scorching. Continuing to explain the danger of the pursuit of sensual pleasures, the Buddha states that he abandoned such pleasures realizing the evil retribution:

cognizable by the body that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust.” Translation by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (1995): 609. See also W.G. Weeraratne (1996): 107.

³⁷² See Bhikkhu Ñāṇamoli (2001): 10.

³⁷³ According to the commentary (SA III: 297), here the Buddha is referring to the two types of sensual pleasures: objective sensuality or the object-base of sensuality (*vatthu-kāmā*) and mental defilements (*kilesa-kāmā*). For a detail analysis of the two see Mn I: 1-22. See also Bhikkhu Bodhi (2017): 459. Cf. David Webster (2005): 118.

³⁷⁴ Translation by Bhikkhu Bodhi, see CDB II: 1844. *Yo cayāṃ kāmesu kāmā sukhallikānuyogo hīno gammo puthujjanīko anariyo anattasamhito* – S V: 421. See also Vin I: 10; S IV: 330. Cf. D III: 113.

³⁷⁵ In the *Cūḷahatthipadopama-sutta* (M I: 180), the Buddha explains that refraining from unwholesome activities, one should live contented with the needed requisites just like birds, whether small or large, which fly only with the weight of their two wings. See also D I: 71; M I: 346-347.

³⁷⁶ Cf. D I: 71.

³⁷⁷ M I: 507ff.

On a later occasion, having understood as they actually are the origin, the disappearance, the gratification, the danger, and the escape in the case of sensual pleasures, I abandoned craving for sensual pleasures, I removed fever for sensual pleasures, and I abide without thirst, with a mind inwardly at peace.³⁷⁸

On another occasion,³⁷⁹ the Buddha warns the disciples that sensual pleasures are impermanent, hollow, false and deceitful. Ānanda, his chief attendant, in response to Sandaka's question, explains that the holy life is navigated by four ways of life,³⁸⁰ which are all categorized under *Ucchedavāda*. Ānanda further explains that a Buddha attains the meditative attainments (*jhāna*) by separating himself from sensual pleasures (*kāmehi vivicca*).³⁸¹

In the early Buddhist teachings, the pursuit of sensual pleasures has been criticized in various ways and in various classifications.³⁸² Accordingly, the analysis of the second truth³⁸³ states that craving (*taṇhā*)—the root cause of the arising of *dukkha*³⁸⁴—is divided into three kinds. Among them, the first is the craving for sensual pleasures (*kāma-taṇhā*).³⁸⁵ For one to be liberated from *dukkha*, the complete stoppage of the arising of *dukkha* has to be achieved, which is possible with the destruction of cravings, including craving for sensual pleasures. And, according to the Buddha, the destruction of craving itself is the

³⁷⁸ Translation by Bhikkhu Ñāṇamoli and Bhikkh Bodhi (1995): 610. For Pāli text, see M I: 505-506.

³⁷⁹ M II: 261. Cf. David Webster (2005): 118.

³⁸⁰ M I: 515-519.

³⁸¹ M I: 521. See also Anālayo (2006): 83.

³⁸² Cf. D III: 215-216, 230, 235, 254.

³⁸³ The noble truth of arising of suffering (*dukkha-samudaya-ariyasacca*).

³⁸⁴ See Vin I: 10; D II: 308; S V: 421.

³⁸⁵ The other two are: *bhava-taṇhā* (craving for becoming) and *vibhava-taṇhā* (craving for re-becoming). See *ibid.* See also Christopher W. Gowans (2003): 128-130; R.G. de S. Wettimuny (1969): 25-26.

attainment of *nibbāna*.³⁸⁶ Among the ten fetters (*saṃyojana*-s),³⁸⁷ desire to sensual pleasures (or sensual desire: *kāma-cchandha*)³⁸⁸ is listed among the first group which leads to the lower realm of life. *Kāma-cchandha* is also included in the list of five hindrances,³⁸⁹ which, according to the Buddha, hinder, obstruct and entangle the mind from development. Moreover, among the three cankers (*āsava*-s), the desire to sensual pleasure or sense-desire (*kāmāsava*)³⁹⁰ is one.³⁹¹ Among the disciplinary precepts, beginning from those of the lay followers up to those of the monastics, the precept of [sexual] misconduct, which is directly related to sensual pleasures is one of the most important.³⁹² In fact, for a monastic member, committing such an offence leads to his/her expulsion from the community.³⁹³ An important point to be noted here is that in all these cases, the Buddha is seen to be critical of sensual pleasures and strongly admonishes his followers to abandon sensual pleasures as well as its desire.

The *Kāma-sutta* explains that one who is greedy for sensual pleasures is overtaken by the weak and faces trouble.³⁹⁴ Therefore, being mindful, one should avoid sensual pleasures like avoiding the head of a serpent with one's foot – the

³⁸⁶ “Rādhā, the destruction of craving itself is *nibbāna* (*taṇhakkhayo hi rādhā nibbānan ti*).” S III: 190. See also Anālayo (2008): 248; Walpola Rahula (2007): 35-44; B.C. Law (1932-33): 80. Cf. S IV: 251; SA II: 243; It: 88.

³⁸⁷ For the ten, see A V: 17.

³⁸⁸ Cf. Analayo (2006): 67. See S.K. Nanayakkara (1996): 105-106.

³⁸⁹ Namely, sensual-desire (*kāma-cchanda*), ill-will (*vyāpāda*), sloth and torpor (*thīna-middha*), restlessness and remorse (*uddhacca-kukkucca*), doubt (*vicikicchā*). See D I: 246; D III: 234 & 278; M I: 144; A III: 63-64.

In order to abandon the five, one must practice the development of mindfulness with four references: the body, feeling, mind, and mental factors. See A IV: 457-458. See also S V: 84-85. Cf. D II: 300-301; S V: 327.

³⁹⁰ Cf. Christopher W. Gowans (2003): 21.

³⁹¹ The other two are: (*bhavāsava*) and (*avijjāsava*). See D III: 216.

³⁹² See Peter Harvey (2000): 71-74.

³⁹³ See Vin III: 11ff. See also Mohan Wijayaratna (1990): 144. Cf. Richard F. Gombrich (1996): 22-23; B.C. Law (1932-33): 85.

³⁹⁴ Cf. Y. Karunadasa (2017): 83.

avoidance of sensual pleasures thus leads to the other shore.³⁹⁵ Moreover, in the *Mahādukkhakkhandha-sutta*, the Buddha points out that sensuality is the cause of various problems in the society; such as not being able to earn enough wealth, fights between kings and their retinues, engaging in misconduct, etc.³⁹⁶ In another discourse, the Buddha explains five kinds of sensual strands (*kāma-guṇa*); when one is bound by these, he/she is enslaved, infatuated, bonded leading to calamity and disaster.³⁹⁷ Furthermore, sensual pleasures—though colourful, sweet and delightful—agitate the mind.³⁹⁸ Thus, realising the danger of sensual pleasures and having abandoned them, one should live like a rhinoceros.³⁹⁹ The whole of Buddha's teachings as well as the disciplines, with regard to the path to *nibbāna*, indicates that one must renounce his/her materialist life, including sensual pleasures, so as to achieve this goal.⁴⁰⁰ In other words, the celibate life (*brahmacariya*) in Buddhism is devoid of the pursuit of sensual pleasures.

Although the eternalists had a different approach than the annihilationists in their pursuit of liberation—which is rather a direct opposition to the practice of sensual pleasures—it neither could escape the purview of the Buddhist criticism. In the *Dhammacakkapavattana-sutta* the Buddha clearly states that both paths do not lead to the welfare (*anattasamhita*).⁴⁰¹ Moreover, the pursuit of self-mortification (*attakilamathānuyoga*) is termed as painful and ignoble.⁴⁰² In this

³⁹⁵ Sn: 151. Cf. Ud: 75.

³⁹⁶ M I: 85-87.

³⁹⁷ See M I: 173-174.

³⁹⁸ Cf. David Webster (2005): 120.

³⁹⁹ See Sn: 6-12. Cf. Bhikkhu Bodhi (2017): 458-460; Y. Karunadasa (2017): 73.

In the *Pabbajjā-sutta*, the Buddha states that he proceeded to striving having realized the danger in sensual pleasures and having seen renunciation as safety. See Sn: 74.

⁴⁰⁰ See Christopher W. Gowans (2003): 170.

⁴⁰¹ See S V: 421.

⁴⁰² *Yo cāyam attakilamathānuyogo dukkho anariyo anattasamhito*. See *ibid*.

case too, the Buddha personally experienced the practice of extreme asceticism and concluded that this path does not lead to any good. The biography of the Buddha points out that he undertook *attakilamathānuyoga* for six years.⁴⁰³ In the *Mahāsaccaka-sutta*, the Buddha explains Saccaka how he suffered and also was unsuccessful while practicing extreme asceticism which did not lead him to emancipation.⁴⁰⁴ The Buddha states that after practicing various forms of asceticism—such as stopping of breathing in and out, stopping of taking coarse food, etc.—his body became too thin.⁴⁰⁵ Such extreme practices rather led him to painful physical state.⁴⁰⁶ The Buddha was able to attain enlightenment only after he regained his physical health from receiving food. This further points out, like in the case of the rejection of the pursuit of sensual pleasures, the Buddha rejected the practice of extreme asceticism on the basis of his personal experience that it was painful and unbeneficial.⁴⁰⁷ In the *Dhammapada* verse 141,⁴⁰⁸ the Buddha states that such practices do not purify a person. In contrary, the Buddha recommends a life unconditioned by both extremes.

The religious practices in both *Sassatavāda* and *Ucchedavāda* are centred around one significant factor, the liberation of the *atta/ātman*.⁴⁰⁹ The Ucchedavādins believe that the soul and the body is one and the same. And therefore, as a person

The practice of extreme asceticism or austerity was popular in both the Vedic and the *samaṇa* traditions. In the *Śatapatha Brāhmaṇa*, it is stated that the practice of austerities leads every part of the practitioner to heavenly worlds. See C. Witanachchi (1966): 325. See also Walter O. Kaelber (1976): 360-367. Cf. Edward Fitzpatrick Crangle (1994): 53-55.

⁴⁰³ See Hajime Nakamura (2000): 140-141, 430 n106; Bhikkhu Ñāṇamoli (2001): 15ff.

⁴⁰⁴ M I: 240ff.

⁴⁰⁵ In the *sutta*, the Buddha uses various similes to compare the pain he felt and also to compare how his body looked like.

⁴⁰⁶ See Bhikkhu Ñāṇamoli (2001): 16-19.

⁴⁰⁷ See C. Witanachchi (1966): 325.

⁴⁰⁸ Dhṛ: 39-40.

⁴⁰⁹ See Steven Collins (1999): 35. Cf. Y. Karunadasa (2017): 35.

is made up of the four great elements, the soul is also annihilated at the destruction of the body during dead.⁴¹⁰ On the other hand, the Sassatavādins hold the view that the soul and the body are different, though the former's existence is based on the latter. According to the Ucchedavādins, the annihilation of the soul together with the dissolution of the body at dead is the end of life, and there is neither rebirth nor transmigration of the *ātman*.⁴¹¹ On the other hand, a group of Sassatavādins explains that the unification of the soul with the Mahābrahma is the final emancipation while another believe the purification of the soul leading to its natural pure form is liberation. Moreover, according to the Sassatavādins, the soul is an eternal entity which has neither a beginning nor an ending. This conception of the soul also has been vehemently rejected by the Buddha. In various places of the Pāli canon, the Buddha is presented as a critic of this doctrine.

The origin of the *atta/ātman* concept of the sassavādins is very well presented by the Buddha in the *Brahmajāla-sutta*, where altogether sixty-two wrong views are discussed.⁴¹² In the discourse, the Buddha mentions four views within the *Sassatavāda* group. Among them, the first three differ with regard to time periods only.⁴¹³ Accordingly, in the first instance, a recluse or a Brahmin, with a certain degree of concentrated mind, is able to recall his numerous past lives until thousands of births in the first case, he is able to recall until ten aeons in the second case, and in the third case he is able to recall until forty aeons.⁴¹⁴ In all the

⁴¹⁰ See Mathieu Boisvert (1995): 66; G.P. Malalasekera (1961-1965): 567-568; B.C. Law (1937): 76.

⁴¹¹ See B.C. Law (1937): 76.

⁴¹² Cf. Paul Fuller (2005): 26-27, 112-113.

⁴¹³ See Bhikkhu Bodhi (2007): 64-65.

⁴¹⁴ From the sequence of these numbers, it is also assumable that the number of years and past lives mentioned in the discourse are not fixed. They more look like some examples to point out

three,⁴¹⁵ while recalling the past births, he comes to the conclusion that although he passes away and is reborn again and again only his soul remains unchanged and eternal, which he declares among others. In the fourth case, he uses logic (*takka-pariyāhataṃ*),⁴¹⁶ investigation (*vīmaṃsānucaritaṃ*) and his own intelligence (*sayam-paṭibhānaṃ*) to justify his declaration that the soul is unchanging and eternal.⁴¹⁷ Thus, the four views clearly points out how the concept of the soul has shaped this religious group, the Sassatavādins.

According to Buddhism, however, what these religions declare as Self or soul is rather the five aggregates. In the *Yamaka-sutta*, Sāriputta explains to Yamaka that one who is not versed and disciplined in the Dhamma and *Vinaya* considers the five aggregates to be the soul.⁴¹⁸ The commentary to the *Brahmajāla-sutta* also points out that what have been referred to as ‘the Self and the world’ in the discourse are none other than the five aggregates.⁴¹⁹ In the *Samanupassanā-sutta*, the Buddha states that those *samaṇa*-s and Brahmins who regard the soul in various ways all regard it with regard to the five aggregates or in one of them.⁴²⁰

how the *atta/ātman* concept originated among these *samaṇa*-s and Brahmins. See D I: 13-16. For translation, see Bhikkhu Bodhi (2007): 62-65. Cf. G.A. Somaratne (2017): 129.

In the *Sampasādanīya-sutta* (D III: 108-110), Sāriputta mentions only these three, not the fourth.

⁴¹⁵ See also K.N. Jayatilleke (2010): 240.

⁴¹⁶ Piya Tan translates ‘fabricating it through reasoning’. Both Bhikkhu Bodhi and Maurice Walshe have similar translations as ‘hammered out by reason’ and ‘hammering out by reason’ respectively. T.W. Rhys Davids renders it as ‘addicted to logic and reasoning’. Piya Tan (2014): 42; Bhikkhu Bodhi (2007): 65; Maurice Walshe (1995): 78; T.W. Rhys Davids (1899): 28-29.

⁴¹⁷ See D I: 16. See also Piya Tan (2014): 42.

⁴¹⁸ S III: 109. See also M III: 18.

⁴¹⁹ DA I: 104; Bhikkhu Bodhi (2007): 129-130. See also Y. Karunadasa (2017): 38-40.

⁴²⁰ *Ye hi keci bhikkhave samaṇā vā brahmaṇā vā anekavihiṭaṃ attānaṃ samanupassamānā samanupassanti. sabbe te pañcupādānakkhandhe samanupassanti etesaṃ vā aññataraṃ.* S III: 46. See also S III: 66; Walpola Rahula (2007): 20-26,52; Joaquín Pérez-Remón (1980): 231, 259. Cf. P.D. Premesiri (2006): 181-182; G.P. Malalasekera (1961-1965): 569.

In this statement, the Pāli word used is ‘*pañcupādānakkhandha*’,⁴²¹ meaning ‘clinging to the five aggregates’ and points out another important factor. Accordingly, considering the five aggregates as they are does not give rise to any issue (or obstacle). In fact, the Buddha instructs that one should see the phenomenon (*dhamma*-s) as they are in conformity with the truth (*yathābhūtaṃ ñāṇadassanaṃ*).⁴²² It is the clinging (*upādāna*) to the five aggregates that obstructs one to see the aggregates as they are.⁴²³ The Buddha explains that neither the five aggregates nor any single of them is soul,⁴²⁴ which leads the Buddhist doctrine of soullessness.

The Buddhist doctrine of soullessness can be better understood from the analysis (or the formula) of the three universal characteristics (*tilakkhaṇa*), which are said to be “the three universal properties of all existing things of the phenomenal world”: impermanence (*anicca*), un-satisfactoriness (*dukkha*) and soullessness (*anatta*).⁴²⁵ Accordingly, the formula begins with the statement ‘all conditioned [things/phenomenon] are subject to change (impermanence)’⁴²⁶ and it is said that whatever is subject to change (impermanent) leads to un-satisfactoriness, and un-satisfactoriness leads to the conclusion that it is no-Self (or non-soul).⁴²⁷ In the

⁴²¹ Cf. Joaquín Pérez-Remón (1980): 261.

⁴²² See e.g., S V: 423.

⁴²³ In the *Sammādiṭṭhi-sutta*, Sāriputta mentions four kinds of clinging: clinging to sensuality, clinging to views, clinging to rites and rituals and clinging to self-view. The disciple goes on to explain that when one understands clinging, its origin, its cessation and the way to it, he is of right view. M I: 51.

⁴²⁴ *Rūpaṃ bhikkhave anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā* (monks, matter is non-soul, feeling is non-soul, perception is non-soul and formations are non-soul). M I: 230.

⁴²⁵ See O.H. De A. Wijesekera (1994): 71-83; G.P. Malalasekera (1961-1965): 571.

⁴²⁶ Dhp: 78 (verses: 277-279).

⁴²⁷ See *ibid*. In Buddhism, all the phenomenon are considered as conditioned, only *nibbāna* is unconditioned. See Ud: 80.

Cūlasaccaka-sutta, the following conversation takes place between the Buddha and Saccaka—a Jain follower—who asserted that the five aggregates are the soul:

Buddha: What do you think, Aggivessana, is material form permanent or impermanent?

Saccaka: Impermanent, Master Gotama.

Buddha: Is what is impermanent suffering or happiness?

Saccaka: Suffering, Master Gotama.

Buddha: Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self’?

Saccaka: No, Master Gotama.⁴²⁸

This conversation clearly points out the early Buddhist stance on the doctrine of a soul which was strongly propagated by both the Sassatavādins and the Ucchedavādins.

In the *Mahāvaggapāli*, while stating that form is soulless, the Buddha explains that if the form is with a soul, one would not fall sick as he/she would have the power to control it. However, one is not able to do so as the form is soulless.⁴²⁹ Moreover, in the *Vipallāsa-sutta*, the Buddha states that considering a soul in what is non-soul is deformation of perception, mind and views.⁴³⁰ In some case, the Buddha is also recorded to have remained silent when asked about the existence of a soul. One such case is recorded in the *Ānanda-sutta* (also known

⁴²⁸ Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (1995): 327. For Pāli text, see M I: 232-233. See also S III: 66. Cf. Joaquín Pérez-Remón (1980): 158.

⁴²⁹ *Rūpaṃ bhikkhave anattā, rūpaṃ cā h’idaṃ bhikkhave attā abhavissa, na yidaṃ rūpaṃ ābādhāya saṃvattēyya, labbhetha ca rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. Yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti.* Vin I: 13.

⁴³⁰ A II: 52.

as *Atthatta-sutta*⁴³¹).⁴³² Accordingly, wanderer Vacchagotta visited the Buddha and ask whether there is a soul. However, the Buddha remained silent.⁴³³ Ānanda who observed the incident asked the Buddha why he did not respond to Vacchagotta's question. And, the Buddha answered Ānanda as follows:

If Ānanda, when I was asked by the wanderer Vacchagotta, 'Is there a self?' I had answered, 'There is a self,' this would have been siding with those ascetics and brahmins who are eternalists. And if, when I was asked by him, 'Is there no self?' I had answered, 'There is no self,' this would have been siding with those ascetics and brahmins who are annihilationists.⁴³⁴

On another occasion, the Buddha explains that he teaches the Dhamma in the middle way being aloof from the views of existence and non-existence:

'All exists': Kaccāna, this is one extreme. 'All does not exist': this is the second extreme. Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle.⁴³⁵

According to the Buddha, when one sees the origin and the cessation of the world as they are with proper wisdom, in him, there is no notion of existence with regard to the world.⁴³⁶

⁴³¹ See G.P. Malalasekera's *Dictionary of Pāli Proper Names*.

⁴³² S IV: 400-401.

⁴³³ The question regarding the existence of a soul is one of the ten answered questions. For a study on the ten, see Chandima Wijebandara (1993): 175-183.

⁴³⁴ Translation by Bhikkhu Bodhi (2000): 1394. See also Y. Karunadasa (2017): 45. Cf. Paul Fuller (2005): 38.

⁴³⁵ Translation by Bhikkhu Bodhi (2000): 544.

⁴³⁶ *Lokasamudayaṃ kho kaccāyana yathābhūtaṃ sammappaññāya passato yā loke natthita sā na hoti. Lokanirodham kho kaccāyana yathābhūtaṃ sammappaññāya passato yā loke atthitā sā na hoti.* S II: 17.

In opposition to the two extremes, the Buddha presented the doctrine of *paṭiccasamuppāda* (dependent co-origination), the central doctrine in Buddhism, also known as the middle doctrine.⁴³⁷ Earlier, it has been stated that all conditioned phenomenon are subject to change, un-satisfactoriness and soullessness. It is with the doctrine of *paṭiccasamuppāda*, this conditionality of the phenomenon is explained.⁴³⁸ According to Buddhism, an individual is a combination of the five aggregates, which are further analysed into various other factors.⁴³⁹ Therefore, in ultimate reality there is no person. The doctrine of *paṭiccasamuppāda* in relation to the view of a soul has also been very well presented by Nāgasena in his conversation with King Milinda.⁴⁴⁰ Accordingly, when Nāgasena replied the king saying that there is no [permanent] individuality⁴⁴¹ and a name (e.g. Nāgasena) is just a general designation for a common usage, the king put forwards various questions to the *arahant*; such as who gets sick, who lives righteously, who attains *nibbāna*, etc. When the king has asked several questions of ethical and unethical concern, the enlightened disciple responded all in negative. Nāgasena asked the king how he has come, whether on foot or in a chariot. When the king answered “in chariot”, the elder questioned the king what a chariot is; is it the pole, is it the axle, is it the wheels, etc. After several questions, the king realized that there is no chariot, but he insisted that it is the combination of various parts, such as axle, spokes, ropes, etc. which is known

⁴³⁷ See Y. Karunadasa (2017): 26-28.

⁴³⁸ See Walpola Rahula (2007): 52ff. Cf. Y. Karunadasa (2017): 43.

⁴³⁹ For a comprehensive study on the five aggregates, see Mathieu Boisvert’s *The Five Aggregates: Understanding Theravāda Psychology and Soteriology*. Cf. George Grimm (1994): 170ff.

⁴⁴⁰ See Miln: 25-28. For translation, see T.W. Rhys Davids (1890): 40-45. See also Steven Collins (1999): 182-183.

⁴⁴¹ Or soul. Cf. T.W. Rhys Davids (1890): 40.

as chariot. Nāgasena explained the king that it is the same case with the so-called being (or an individual), which is the combination of the five aggregates.

Just as it is by the condition precedent of the co-existence of its various parts that the word ‘chariot’ is used, just so it is that when the *skandhas* are there we talk of a ‘being.’⁴⁴²

Just as a chariot is the conditional co-existence of various factors, Buddhism explains that a being, who is misperceived as a Self or soul, is the conditional co-existence of the five aggregates.

Thus, with the analysis of a ‘being’, in accordance with the doctrine of dependent co-origination, the Buddha makes it clear that in the ultimate reality there is no such [eternal] entity called ‘Self’ or ‘soul’. Accordingly, whatever form, whether in the past or present or future, are said to be devoid of a soul:

Any kind of form whatsoever ... Any kind of feeling whatsoever ...
Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all consciousness should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not myself.’⁴⁴³

The Buddhist doctrine of soullessness is such that it transcends the conventional Self and guides one to realize the ultimate reality of phenomenon. For this, this doctrine has been stated to be a unique one in the Indian religious and philosophical

⁴⁴² Translation by T.W. Rhys Davids (1890): 45.

⁴⁴³ Translation by Bhikkhu Bodhi (2000): 916. For Pāli text, see S III: 89. See also Joaquín Pérez-Remón (1980): 179-181.

arena as none of these taught such a doctrine.⁴⁴⁴ Although religions in Indian sought liberation from suffering, including birth and death, pain and misery, but their liberation was concerned more with the liberation of the *ātman*. Hence, according to them, it is with the perfect knowledge of the *ātman* that leads to emancipation.⁴⁴⁵ Although the aim of the Buddhist teachings has a similar goal—to completely end human suffering—however, in Buddhism what leads to liberation is not the knowledge of *ātman/atta* (or Brahman), rather it is the knowledge of non-Self (soullessness/*anatta*).

The Buddhist doctrine of volitional *kamma* is another significant contribution made by the Buddha. It is evident that several Indian religious groups, including those of the Vedic tradition and Jainism, taught their own forms of *karma*. However, the Buddhist doctrine of *kamma* differs from them on the basis of volition and morality.⁴⁴⁶ In Buddhism, an action is an act committed out of one's volition. Therefore, the Buddha states that volition is what he calls *kamma*, which is committed bodily, verbally and mentally.⁴⁴⁷ Accordingly, an action produced from one's intention (or will) is *kamma* and it is this which bears fruit/s (*vipāka*) either in the present life or in a future rebirth depending on the required condition/s and circumstances.⁴⁴⁸ Thus, here too, the doctrine of dependent co-origination plays an important role.⁴⁴⁹ In other words, a person cannot act automatically (own his own); in order for an intention to arise in him to commit

⁴⁴⁴ See Steven Collins (1999): 4. Cf. Walpola Rahula (2007): 51.

⁴⁴⁵ See G.N. Joshi (1965): 63.

⁴⁴⁶ It is also the Buddhist doctrine of volitional *kamma* that leads to the attainment of *nibbāna*. Cf. D.J. Kalupahana (2009): 49.

⁴⁴⁷ *Cetanāhaṃ bhikkhave kammaṃ vadāmi; cetayitvā kammaṃ karoti kāyena vācāya manasā*. A III: 415. See also AA III: 408; D.J. Kalupahana (2009): 50.

⁴⁴⁸ See Anālayo (2009): 669. Cf. D.J. Kalupahana (2009): 51.

⁴⁴⁹ See W.S. Karunaratna (1979-1989): 87-92.

an action, he has to be conditioned first.⁴⁵⁰ This doctrine of volitional *kamma* is in direct opposition to the Jain doctrine of *karma*.⁴⁵¹

According to Jainism, which taught absolute determinism, the present is the result of the previous *karma*-s.⁴⁵² Although *kamma*, in the Buddhist context, also produces results,⁴⁵³ it is however very different from that of Jainism. In a conversation with Sīvaka, the Buddha explains the wanderer that considering all the present experiences as the consequences of the past is wrong.

Some feelings, Sīvaka, arise here originating from phlegm disorders
... originating from wind disorders ... originating from an imbalance
[of the three] ... produced by change of climate ... produced by
careless behaviour ... caused by assault ... produced as the result of
kamma ...⁴⁵⁴

The Buddha explains, if the present is the result of past action/s, the moral life would not be worthy and one cannot put an end to suffering.⁴⁵⁵ As Anālayo points out,⁴⁵⁶ according to Buddhism, past actions too produce results. However, in order for the past *kamma*-s to produce results, there need to be various other factors, such as the volition, conditionality and circumstances.⁴⁵⁷

⁴⁵⁰ See Bhikkhu Bodhi (2012): 1768 n1417.

⁴⁵¹ In Jainism, “the accumulation of *karmas* takes place as a result of instinctive and automatic bodily activities and not merely due to volitional actions.” Y. Krishan (1988): 198.

⁴⁵² See M II: 214-228. See also K.N. Jayatilleke (1975): 148-149.

⁴⁵³ Cf. Peter Harvey (2000): 17-23.

⁴⁵⁴ Translation by Bhikkhu Bodhi (2000): 1279. For Pāli text, see S IV: 230-231. See also Anālayo (2009): 669.

⁴⁵⁵ See A III: 415. See also D.J. Kalupahana (2009): 50.

⁴⁵⁶ Anālayo (2009): 669.

⁴⁵⁷ See Y. Karunadasa (2017): 82; K.N. Jayatilleke (2008): 15; K.N. Jayatilleke (1975): 140-141. Cf. Bhikkhu K.L. Dhammajoti (1995): 93.

In the Buddhist doctrine of *kamma*, morality is another significant factor. As D.J. Kalupahana notes,⁴⁵⁸ it is with *kamma* that one is able to distinguish between moral and immoral. Without the distinction between moral and immoral, the Buddhist doctrine of *kamma* would be aligning with the materialists, who deny the efficacy of actions, and which would be futile. By understanding the moral distinction of *kamma* one acts accordingly and reaps the fruits of his/her *kamma*/s. The root of immorality is greed (*lobha*), hatred (*dosa*) and delusion (*moha*) and the root of morality is the opposite of the three: absence of greed (*alobha*), absence of hatred (*adosa*) and absence of delusion (*amoha*).

The first root refers not only to the absence of greed, but also to its positive manifestations as charity, liberality, and renunciation ... the second root refers not only to the absence of aversion, but also to the positive qualities of amity, goodwill, gentleness, benevolence, and loving kindness.⁴⁵⁹

If the other two roots provide the volitional impetus in the emotional tone required for wholesome consciousness, this particular root (*amoha*) represents its rational or intellectual aspect.⁴⁶⁰

As Y. Karunadasa notes,⁴⁶¹ these six roots are used to evaluate the morality of *kamma* as wholesome and unwholesome in Buddhism.⁴⁶²

Morality can generally be divided into two levels: meritorious (*puñña*) and wholesome (*kusala*).⁴⁶³ The first is said to be prescribed for the lay followers,

⁴⁵⁸ D.J. Kalupahana (2009): 49.

⁴⁵⁹ Y. Karunadasa (2017): 82.

⁴⁶⁰ Nyanaponika Thera quoted by Y. Karunadasa. See *ibid*.

⁴⁶¹ See *ibid*. See also D.J. Kalupahana (2009): 54-57.

⁴⁶² Cf. K.N. Jayatilleke (1975): 140.

while the second, which is higher, is for the [monastic] followers striving to attain *nibbāna*. On the two terms, P.D. Premasiri notes:

Acts of *puñña* were conceived in early Buddhism as deeds of positive merit, which bring about, as their consequences, enjoyment of a sensuous kind, not generally of a spiritual kind. *Kusala* on the other hand emphasizes the non-sensuous, spiritual bliss, which results from it, and culminates in the eradication of the defilements of *rāga* (lust), *dosa* (hatred) and *moha* (delusion). Hence the term that is invariably used in specifying the good actions which lead to the spiritual bliss of *Nibbāna* is *kusala*, whereas the term more frequently used for specifying the good actions which lead to sensuous enjoyment and happiness in *saṃsāra* is *puñña*.⁴⁶⁴

In various places in the Pāli canon, the Buddha speaks of beings being born in heavenly world as well as hell, and states that their rebirths take places depending on their past actions, either good or evil. On the other hand, practitioners who have transcended *puñña*, such as those already in the noble path, attain *nibbāna*.

In order to track the individual and social life into proper structure, Buddhism recommends morality in whatever way one acts. In the *Dhammapada* verse No. 183, to avoid all evil and cultivate what is good and true, and to purify one's mind is said to be the advice of all the Buddha.⁴⁶⁵ A better way to see the moral aspect

⁴⁶³ The opposite of the two are evil (*pāpa*) and unwholesome (*akusala*). For a comprehensive study on the two, see P.D. Premasiri (2006): 77-95. See also M.M.J. Marasinghe (2005): 457-475. S.K. Nanayakkara (1996): 258-259.

⁴⁶⁴ P.D. Premasiri (2006): 83. Premasiri (2006: 79) further notes that the term '*kusala*' does not occur in the *Veda* and early Jain texts, although it occurs in the Upaniṣadic text, but not in the moral context. The term, however, is used in Buddhism in the moral context.

⁴⁶⁵ Dhṛp: 52.

of Buddhist doctrine of *kamma* is from the disciplines prescribed for both the lay community as well as the monastic community.⁴⁶⁶ Moreover, the adjective ‘*sammā*’⁴⁶⁷ in the Noble Eightfold Path also demonstrate the significance of morality in the Buddhist path to liberation. Therefore, it is stated that the Buddhist path is good in the beginning, good in the middle and good in the end.⁴⁶⁸

The above explanation, on both the Buddhist doctrine of soullessness and the volitional *kamma*, points out that the Buddha with the middle path presented his own distinct doctrine aloof from the practices of *Sassatavāda* and *Ucchadevāda*. In particular, with the doctrine of *anatta* the Buddha rejected the *ātman/atta* concept of both groups and the Buddhist doctrine of *kamma*, where volition and morality were of utmost significance, transcended the *kamma* teachings recommended by the religious groups of his time. Moreover, in Buddhism, the acceptance of the moral responsibility of one’s action shows that one is responsible for one’s own deeds. With this, Buddhism also rejects the creation theory taught in other religions.⁴⁶⁹ One could observe that the introduction of the Buddhist teachings with these distinct doctrinal and ethical features and by rejecting the core teachings of his contemporaries, the Buddha paved the way for a new path, that leads to the complete end of suffering.

⁴⁶⁶ In fact, the life span of the Buddha’s dispensation is said to depend on the disciplines, for which the monks in the first council decided to recite the *Vinaya* rules first. Moreover, when the *Vinaya* rules are established, the *sāsana* also gets established. See VinA I: 13.

⁴⁶⁷ Generally rendered as: right, proper, correct.

⁴⁶⁸ Cf. D I: 62; Y. Karunadasa (2017): 18.

⁴⁶⁹ Cf. Y. Karunadasa (2017): 81. This point should not be understood lone as such; it should however be related to the theory of dependent co-arising. If one is of the view that everything is the result of a creator God, while it would deny the moral consequences of one’s own actions, this view also would lead to the denial of the causal theory. In introducing the causal theory, the Buddha states that whether a Tathāgata arises or not this causal theory is still there and this applies to all the phenomenon. See S II: 25. See also D.J. Kalupahana (2009): 39, 50.

3.4. *Sassatavāda* versus *Ucchedavāda*:

The two statements the Buddha made in the *Dhammacakkapavattana-sutta* against the pursuit of sensual pleasures and the pursuit of self-mortification, the religious practices of *Ucchedavāda* and *Sassatavāda* respectively, need special attention at the outset of this section of the subject in question. Accordingly, the Buddha states:

Yo cāyaṃ kāmesu kāma-sukhallikānuyogo ⁴⁷⁰ *hīno gammo*
puthujjanīko anariyo anattasaṃhito. Yo cāyaṃ attakilamathānuyogo
*dukkho anariyo anattasaṃhito.*⁴⁷¹

The pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and the pursuit of self-mortification, which is painful, ignoble, unbeneficial.⁴⁷²

A careful observation shows that the Buddha used five adjectives to criticise the practice of sensual pleasures and only three against the practice of self-mortification. A further observation also points out that the Buddha used stronger negative adjectives⁴⁷³ against the pursuit of sensual pleasures, while he took a softer tone towards the *Sassatavādins*.

According to the commentarial explanation, the pursuit of sensual pleasure is inferior, belonging to the villagers,⁴⁷⁴ enjoyed by very foolish people, it is neither

⁴⁷⁰ In PTS edition (S V: 421), this phrase runs as *kāmesu kāmesu khallikānuyoga*. However, it should be *kāmesu kāma-sukhallikānuyoga* as in CS.

⁴⁷¹ S V: 421.

⁴⁷² Translation by Bhikkhu Bodhi (2000): 1844.

⁴⁷³ The adjectives are rather used in an inconsiderate way. Cf. Piya Tan (2010): 55 n167.

⁴⁷⁴ The sub-commentary explains this is [something that is] served by the villagers. See ST [Saccasaṃyuttaṃ, *Dhammacakkapavattanasuttavaṇṇanā*].

of noble nor pure nor highest, and it is not of the nobles, it is not equipped with welfare and is not based on making welfare and happiness.⁴⁷⁵ With regard to the pursuit of self-mortification, the commentary states that it is conducive to pain by killing⁴⁷⁶ oneself by leaning against (covering) thorns.⁴⁷⁷ In fact, these two statements, in the *Dhammacakkapavattana-sutta*, are the Buddha's first criticism against the eternalists and the annihilationists. In the *Sampasādanīya-sutta*, when Sāriputta explains the sixteen excellences of the Buddha, he mentions that the Buddha's way of teaching with regard to eternalism is unsurpassable.⁴⁷⁸ Sāriputta, however, does not mention of anything regarding Buddha's knowledge with regard to the annihilationism. These two instances, specially the statements in the *Dhammacakkapavattana-sutta*, point out that, although the Buddha rejected both religious groups, however, he differed in his attitudes towards them to a huge extent.

In explaining this different attitude of the Buddha towards *Ucchedavāda* and *Sassatavāda*, a few scholars, such as Y. Karunadasa and Michitoshi Manda,⁴⁷⁹ have precisely pointed out *kamma* and moral responsibility to be the factors considered in this regard. As explained in the preceding sections of this study, it is clear that while the materialists deny the efficacy of *kamma*, the eternalists on the other hand had their own forms of *kamma* theories. The materialist denial of the moral consequences of *kamma* is very well presented by the Buddha in the *Sāmaññaphala-sutta* with the example of Pūraṇa Kassapa:

⁴⁷⁵ See SA III: 297

⁴⁷⁶ Or, torturing.

⁴⁷⁷ See ST [Saccasaṃyuttaṃ, *Dhammacakkapavattanasuttavaṇṇanā*].

⁴⁷⁸ See D III: 108f.

⁴⁷⁹ Y. Karunadasa (2017): 18-19; Michitoshi Manda (1996): 22.

If one acts or induces others to act, mutilates or induces others to mutilate, tortures or induces others to torture, inflicts sorrow or induces others to inflict sorrow, oppresses or induces others to oppress, intimidates or induces others to intimidate; if one destroys life, takes what is not given, breaks into houses, plunders wealth, commits burglary, ambushes highways, commits adultery, speaks falsehood – one does no evil. If with a razor-edged disk one were to reduce all the living beings on this earth to a single heap and pile of flesh, by doing so there would be no evil or outcome of evil. If one were to go along the south bank of the Ganges killing and inducing others to kill ... by doing so there would be not evil or outcome of evil. If one were to go along the north bank of Ganges giving gifts and inducing others to give gift, by doing so there would be no merit or outcome of merit. By giving, self-control, restraint, and truthful speech there is no merit or outcome of merit.⁴⁸⁰

The whole passage, narrated by Ajātasattu to the Buddha, points out that Pūraṇa Kassapa denied both moral consequences of both evil and good actions. In the *Saleyyaka-sutta*, the Buddha calls such views as wrong view and distorted view which are unrighteous and not in accordance with the Dhamma.⁴⁸¹ In their pursuit of the enjoyment of sensual pleasures, the materialists go to such an extreme level where, while denying moral consequences of actions, they proceed to the stage of denying even their parents, their own existence and rebirth (or *saṃsāra*).

⁴⁸⁰ Translation by Bhikkhu Bodhi (2008): 19. For Pāli text, see D I: 52. Pāyāsi also presented a similar materialist view. Cf. S IV: 343-350. See D II: 356. See also D.J. Kalupahana (2009): 13-14.

⁴⁸¹ M I: 287. Cf. D III: 264-265; M I: 515-516; S III: 206-207; A I: 193; A IV: 226; A V: 266, 282-287; Mn I: 189; Miln: 5; Pp: 26.

Moreover, there is also no place for spiritual praxis in materialism. This is further elaborated in the doctrine taught by Ajita Kesakambala, a contemporary of both the Buddha and Pūraṇa Kassapa.

There is no giving, no offering, no liberality, no present world, no world beyond, no mother, no father, no beings who have taken rebirth.

In the world there are no recluses and brahmins of right attainment and right practice who explain this world and beyond on the basis of their own direct knowledge and realization.⁴⁸²

Jain texts too record such materialistic views of the Uccchedavādins, however, the expounders of Jainism too, like in Buddhism, have been strongly critical of such views.⁴⁸³ In the *Sevitabbāsevitabba-sutta*,⁴⁸⁴ the Buddha explains that such views lead to the increment of demerits, while the opposite increase merits. In another instance,⁴⁸⁵ such views are stated to be leading one to hell. On another occasion, in the *Apaṇṇaka-sutta*,⁴⁸⁶ the Buddha states that those who expound such views are expected to deny the three wholesome states, namely the physical, mental and verbal good conduct. However, one with the positively opposite views are said to reap the moral benefits as they renounce such views and practices having realized the danger in them.

⁴⁸² Translation by Bhikkhu Bodhi (2008): 22.

N'atthi mahā-rāja dinnam n'atthi yiṭṭham n'atthi hutam, n'atthi sukaṭa-dukkatānam kammānam phalam vipāko, n'atthi ayam loko n'atthi paro loko, n'atthi mātā n'atthi pitā, n'atthi sattā-opapātikā, n'atthi loke samaṇa-brāhmaṇā sammagatā sammā-paṭipannā ye imaṃ ca lokam paraṃ ca lokam sayam abhiññā sacchikatvā pavedenti. D I: 55. See also D.J. Kalupahana (2009):14; K.N. Jayatilleke (2008): 5. Cf. D III: 264-265; M I: 515-516; S III: 206-207; A I: 193; A IV: 226; A V: 266, 282-287; Mn I: 189; Miln: 5; Pp: 26.

⁴⁸³ See B.C. Law (1937): 76ff.

⁴⁸⁴ See M III: 53.

⁴⁸⁵ See A V: 282-287.

⁴⁸⁶ M I: 402-409.

On the other hand, as stated earlier, the Sassatavādins had their own forms of karmic theories. One such example is the *karma* theory taught in Jainism. It should be noted that the terms *puñña* (Sanskrit: *puṇya*) and *pāpa*, which are very commonly used in the Pāli *sutta*-s to denote moral and immoral actions, are prevalent in both Upaniṣadic and the Jain texts. Shri Puṇyapada, in his *Sarvarthasiddhi*, states that there are two kinds of actions in Jainism, namely merit (*puṇya*) and demerit (*pāpa*).⁴⁸⁷ He further states, “virtuous activity is the cause of merit (*puṇya*) and wicked activity is the cause of demerit (*pāpa*).”⁴⁸⁸ In defining what is good and evil, it is stated:

Killing, stealing, copulation, etc. are wicked activities of the body.

Falsehood, harsh and uncivil language are wicked speech-activities.

Thoughts of violence, envy, calumny, etc. are wicked thought activities.⁴⁸⁹

Moreover, *karma*-s of good and bad are said to flow into the *jīva*.⁴⁹⁰ In the Upaniṣadic texts, *karma*-s are also morally divided into good and bad. E.g., in the *Śatopathabrāhmaṇa*, it is said: one becomes good by good action, and evil by evil action.⁴⁹¹ Besides the two terms *puṇya* and *pāpa*, *sukṛta* and *duṣkṛta* are also said to be used to mean good and evil respectively.⁴⁹² Good actions, according to the *Sassatavāda* religious group, leads one to heavenly world, while the evil doers are guided to the lower realms.

⁴⁸⁷ See S.A. Jaini (1960): 168.

⁴⁸⁸ Translation by S.A. Jaini. See *ibid*.

⁴⁸⁹ *ibid*.

⁴⁹⁰ See Y. Krishan (1988): 197; T.G. Kalghatgi (1965): 235; Peter Flügel (2012): 20; Muni Shivkumar (1984): 90-91. Cf. Padmanabh S. Jaini (2001): 115; Muni Shivkumar (1984): 99f.

⁴⁹¹ Quoted by P.D. Premasiri (2006): 35.

⁴⁹² See Y. Krishan (1988): 195.

The virtuous and pious men who perform morally good actions and practise the prescribed religious rites rise to the heaven, and those who indulge in the evil actions, morally contemptible deeds and are addicted to irreligious deeds, are sent by Varuna to the dark regions of the hell.⁴⁹³

These evidences prove that in the *Sassatavāda* religious group some forms of morality are encouraged in their respective religious definitions of *karma*.

One of the differences, however, between the Buddhist doctrine of *kamma* and that of some of the *Sassatavāda* religions is the results of actions. E.g., in Jainism, all kinds of *karma*-s, whether good or bad, intentional or unintentional,⁴⁹⁴ are said to produce consequences.⁴⁹⁵ In other words, every past action will result in retribution to the performer of that action.⁴⁹⁶ Therefore, one is encouraged to the non-committing of action in order to exhaust the past *karma*-s as well as put a stoppage to any future *karma*-s. This is in contrast to the Buddhist doctrine of volitional *kamma* and its relation to conditionality.

Although both Jainism and Buddhism encourage non-violence, in the former, the practice of non-violence is led to an extreme level. The Jain priests are said to carry utensils, such as water strainers to strain water before its usage and brooms

⁴⁹³ G.N. Joshi (1965): 21-22. Cf. Y. Krishan (1988): 195; Noble Ross Reat (1977): 163.

⁴⁹⁴ It is, however, stated in the *Sarvarthasiddhi*, the commentary by Shri Pujiyapada on the Ācārya Umaswami's *Tattvārthasūtra*, that one distinguished good and bad action by knowing the intention. According to Pujiyapada, "that activity which is performed with good intentions is good. And that activity which is performed with evil intentions is wicked." See S.A. Jaini (1960): 168.

⁴⁹⁵ See Y. Krishan (1988): 198.

⁴⁹⁶ Cf. Padmanabh S. Jaini (2001):112.

to sweep away living beings/things from the road they travel along.⁴⁹⁷ Jainism was therefore popular among the Indian religions for its practice of extreme non-violence. Although one could notice a form of morality in such practices in Jainism⁴⁹⁸—which is implemented in the most extreme painful forms—nowhere in the Buddhist teachings, the Buddha encourages any of such painful practices for the attainment of *nibbāna*. Moreover, while such painful practices are said to be leading to emancipation in Jainism, the path to emancipation in Buddhism is said to be aloof from such painful experiences. The Buddhist path, as mentioned earlier, does neither fall in such extreme painful practices nor in the extreme enjoyment of pleasures in sensuality. This articulation further proves that while Buddhism encourages morality along the middle path without falling into any of the extremes, Jainism recommended an extreme form of morality.

As Y. Karundasa points out,⁴⁹⁹ the theory of morality in Buddhism consists of three significant principles, namely the recognition of moral *kamma* (*kammavāda*),⁵⁰⁰ the recognition of the commitment to moral good (*kiriyaavāda*) and the effort to do good (*viriyavāda*). On the three, Karunadasa states:

What they seek to show is that the advocacy of moral life in itself is not adequate. To be meaningful, the advocacy of moral life must be supplemented, first with a rational explanation as to the efficacy of moral actions, and secondly, with a justification for the necessity and

⁴⁹⁷ Cf. Matthew Zaro Fisher (2017): 26-36.

⁴⁹⁸ Cf. B.C. Law (1937): 67, 74.

⁴⁹⁹ Y. Karunadasa (2017): 80:

⁵⁰⁰ Cf. M III: 138-144.

desirability of the role of human effort in the practice of the moral life.⁵⁰¹

Karunadasa's statement further highlights that there are in fact three important levels of commitment in the Buddhist theory of morality. Accordingly, in every stages of the implementation of an action, morality is given a high priority. To proceed along such a path, the Buddha emphasizes that first one should develop right understanding (*sammā diṭṭhi*), the first limb of the Noble Eightfold Path, which is the path for the complete ending of *dukkha*. *Sammā diṭṭhi* assists one to grasp the reality as it is without being afflicted.

In the *Mahācattārīsaka-sutta*, while pointing out that the views of the Ucchedavādins are wrong views,⁵⁰² the Buddha explains that *sammā diṭṭhi* is of two kinds:

Right view, I say, is twofold: there is right view that is affected by taints, partaking of merit, ripening on the side of attachment; and there is right view that is noble taintless, supramundane, a factor of the path.⁵⁰³

Accordingly, what the Buddha meant by the first type is worldly,⁵⁰⁴ and is also relating to the views of the *Sassatavāda*. With regard to the second, which is

⁵⁰¹ Y. Karunadasa (2017): 80. See also George Grimm (1994): 311-316.

⁵⁰² I.e., the denial of the moral efficacy of *kamma*, parents, rebirth, etc. See M III: 71-72.

⁵⁰³ Translation by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (1995): 934-935.

Sammādiṭṭhiṃ p'ahaṃ, bhikkhave, dvayaṃ vadāmi. Atthi, bhikkhave, sammādiṭṭhi sāsavā puññābhāgiyā upadhivepakkā; atthi, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā. M III: 72. See Also MA IV & V: 131.

⁵⁰⁴ 'There is what is given and what is offered and what is sacrificed; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are in the world good and virtuous recluses and brahmins who have realized themselves by direct knowledge and declare this world and the other world.' This is right view affected by taints, partaking of merit, ripening on the side of

noticeably of a one who is already in the path to enlightenment, the Buddha explains:

The wisdom, the faculty of wisdom, the power of wisdom, the investigation-of-states enlightenment factor, the path factor of right view in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path: that is right view that is noble, taintless, supramundane, a factor of the path.⁵⁰⁵

Thus, in the *Sammādiṭṭhi-sutta*, Sāriputta explains that knowing what is unwholesome and its root and knowing what is wholesome and its root is *sammā diṭṭhi*.⁵⁰⁶ The disciple further mentions that this *sammā diṭṭhi* of a noble disciple is straight, is endowed with deep confidence in the Dhamma and has mastered the true Dhamma.

From the three significant principles of the Buddhist theory of morality, one could directly observe that there is neither of the three in materialism, as they deny ‘right action’ and its moral responsibility. Moreover, as the Uccchedavādins deny the efficacy of actions, it can be stated that such views also lead to the denial of the attainment of emancipation, which is the complete end of *dukkha*, the highest attainment in Buddhism. This also points out that whatever the materialists advocated is not *sammā diṭṭhi*, but *micchā diṭṭhi*.⁵⁰⁷ Another important point to note here, in the general social context, is that one could also observe that such

attachment. Translation by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (1995): 935. For Pāli text, see M III: 72.

⁵⁰⁵ *ibid.*

Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggassa samaṅgino ariyamaggaṃ bhāvayato paññā paññīndriyaṃ paññābalaṃ dhammavicayasambojjhaṅgo sammādiṭṭhi, – ayaṃ, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttrā maggaṅgā. ibid.

⁵⁰⁶ M I: 46-47. See also Nyanatiloka Mahathera (1927): 22-24.

⁵⁰⁷ See Nyanaponika Thera (2008): 4.

views would lead to the collapse of the moral structure (or pillars) of the society. Thus, the spiritual life advocated by the materialists is completely against any moral principle,⁵⁰⁸ while the Buddha advocated morality as one of the pillars of its teachings and the dispensation.

In the above explanation, with regard to *Ucchedavāda* and *Sassatavāda*, it is noticeable that for the *Ucchedavādins*, the enjoyment of sensual pleasures is the primary aim of life. Even though they hold the *ātman* view, or the existence of *ātman*, the concept however does not have a stronger impact in the group,⁵⁰⁹ unlike in the *Sassatavāda* group. In materialism, as the *ātman* and the body is believed to be one and the same, the *ātman* is annihilated at the dissolution of the body at dead.⁵¹⁰ The *ātman* concept in fact shapes the religious life in the *Sassatavāda* religious group. As mentioned earlier, the union of *ātman* and Brahman is the final liberation in the Vedic tradition, while the complete purification of the *ātman* is the final emancipation in Jainism. The *Brahmajāla-sutta* also clearly points out the significance of the *ātman* concept in *Sassatavāda*.⁵¹¹ Accordingly, the soul is said to be transmigrating from one birth to another since unknown beginning. Hence, shaping the view of eternalism. However, the *ātman* concept is one of the significant factors that Buddhism stands against and proceeding to completely reject *ātman* either in this life or an eternal one. Thus, the Buddha rejects both views of *Ucchedavāda* and *Sassatavāda* with regard to the *ātman* concept by presenting the unique doctrine of soullessness,

⁵⁰⁸ In fact, the general spiritual praxis advocated in the religious arena was absent in materialism. Both in Brahmanism and other samanic religious groups, celibacy was an integral part of spiritual life. However, the materialists advocated for the complete opposite.

⁵⁰⁹ Cf. D I: 34-36.

⁵¹⁰ See also B.C. Law (1937): 76.

⁵¹¹ See D I: 13ff.

which has already been explained earlier. Accordingly, since there is no soul, there is neither a soul being annihilated at death in this life nor a soul transmigrating to another life after death.

An important feature in the religions classified under the *Sassatavāda* is that they all believe in *karma* and it plays a significant role in achieving their goals, such as emancipation. This goal is achieved through *karma*-s based on moral values defined from respective religious perspectives.⁵¹² This points to the fact that in contrast to the materialist's rejection of the moral consequences of one's actions, *karma* plays a significant role in achieving one's goal in eternalism; it may be either for heavenly achievement or spiritual emancipation. Thus, both Buddhism and the religious groups classified under *Sassatavāda* have one common feature; i.e., to attain emancipation, though through different paths. As both Buddhism and the *Sassatavādins* advocated the efficacy of *kamma/karma*, it is important to note that there could be misunderstanding of the Buddha to have borrowed teachings from older religions. Indeed, it is a fact that there are several similarities between Buddhism and some of the *Sassatavāda* religions, specially Jainism, which co-existed with Buddhism during the Buddha's time. For example, in most of the *Sassatavāda* religions, including the Upaniṣads and Jainism, one should refrain from evil deeds such as killing or harming another. Such similarities, in fact, have already led some scholars to assume so.⁵¹³ However, a proper analysis of the Buddhist doctrine of *kamma* and its path to liberation would prove to be otherwise. For example, as explained earlier, *sammā diṭṭhi* plays a significant role

⁵¹² E.g., see G.N. Joshi (1965): 22.

⁵¹³ See Lal Mani Joshi (2008): 5, 7, 11, 17-18. Cf. Trevor Ling (2013): 13, 84.

in any aspect of Buddhism. Just as Sāriputta has articulated,⁵¹⁴ in Buddhism, knowing well what is wholesome and its roots and knowing well what is unwholesome and its roots is proper understanding. Thus, in the Buddhist path to liberation, there is neither harm to oneself nor to any other beings. The Buddhist path is for the welfare of oneself as well as others.⁵¹⁵ On the other hand, in the Vedic religions, sacrifice has been an integral part of the Vedic path to liberation. While in Jainism, self-torture to weaken past *karma*-s and for the stoppage of committing new *karma*-s is an integral part of the path to liberation.

Moreover, the Buddhist theory of dependent co-origination leads the Buddhist doctrine to transcend all other doctrines prescribed by older and contemporary religions⁵¹⁶ of the Buddha. As demonstrated earlier, whether it is the doctrine of *kamma* or the concept of *atta* or the path to liberation, in Buddhism, the theory of dependent co-origination plays significant roles.⁵¹⁷ This theory exists as a universal law.

Whether there is an arising of Tathāgatas or no arising of Tathāgatas, that element still persists, the stableness of the Dhamma, the fixed course of the Dhamma, specific conditionality.⁵¹⁸

This theory also plays an important part in rejecting the idea of a creator God. In the *Brahmajāla-sutta*, views of creation theories have been classified as wrong

⁵¹⁴ M I: 46-47. See also Nyanatiloka Mahathera (1927): 22-24.

⁵¹⁵ Cf. S V: 421.

⁵¹⁶ These include both *Ucchedavāda* and *Sassatavāda*.

⁵¹⁷ Cf. Y. Karunadasa (2017): 81.

⁵¹⁸ Translation by Bhikkhu Bodhi (2000): 551.

Uppādā vā tathāgatānaṃ anuppādā vā tathāgatānaṃ, tithā vā sā dhātu dhammaṭṭhitatā dhammaniyāmatā idapaccayatā. S II: 25. See also Y. Karunadasa (2017): 1.

views.⁵¹⁹ With the theory of dependent co-origination, Buddhism explains that nothing arises or exists or changes by its own; all the phenomenon is subject to conditioning and interdependency.

3.5. Conclusion

3.5.1. Summary

A careful study of the religious background of the Buddha's time would show that while searching for emancipation from worldly sufferings, the religious groups were also campaigning against one another for religious and social dominance in the region (Jambudīpa). However, for the Buddha, the religious praxis and its impact on human life were more significant. Thus, rather than campaigning to dominate over other religions, he classified the religions of his time into two major groups as *Ucchedavāda* and *Sassatavāda* based on their prescribed practices and the ultimate goals. The first group, literally rendered as the belief in annihilation (or just 'annihilationism'), has been referred to as materialism in the present study as they emphasized and promoted the enjoyment of material life. On the other hand, the other group is rendered as eternalism for the belief in an eternal soul which transmigrates from one life to another.

The essence of spirituality, a core feature of religious life, was completely absent in *Ucchedavāda*. The enjoyment of sensual pleasures in the maximum level was

⁵¹⁹ See D I: 17ff. See also Bhikkhu Bodhi (2007): 192-193.; Y. Karunadasa (2017): 155f. Helmuth Von Glasenapp (1966): 35-47.

the primary aim of life for the *Ucchedavādins*.⁵²⁰ Such high level of the pursuit of the enjoyment of pleasures is so extreme that it leads to the denial of moral efficacy of *kamma*.⁵²¹ According to them, meritorious actions are practices of the fools. This group also held the view that an individual is made up of the four great elements.⁵²² Moreover, according to them, the body and the soul are one and the same.⁵²³ Therefore, the soul is believed to be annihilated together with the dissolution of the body at death. The materialist teachings, as presented in the Pāli *sutta*-s, show that they even deny the existence of parents and other world.⁵²⁴ And, therefore, for them, there is neither rebirth nor transmigration of a soul.

On the other hand, the practices promoted by the *Sassatavāda* group was in complete contradiction to *Ucchedavāda*. In other words, this group campaigned against the latter group. This means the *Sassatavādins* encouraged the renunciation of material life and promoted spirituality. The group also presented respective forms of morality and encouraged the followers to committing good and refraining from evil actions. Moreover, while the *Ucchedavādins* were more concern about the enjoyment of sensual pleasures at the highest level, the *Sassatavādins* pursued a way to achieve emancipation from worldly sufferings. In the *Sassatavāda* group, *ātman* plays a significant role and religious life is shaped on the basis of the soul. Some religions, such as Brahmanism, was of the view that the *ātman*'s union with the Brahman is the final liberation. In Jainism, a

⁵²⁰ See E.B. Cowell and A.E. Gough (1882): 2.

⁵²¹ See e.g., D I: 55.

⁵²² See E.B. Cowell and A.E. Gough (1882): 2-3.

⁵²³ *taṃ jīvaṃ taṃ sarīraṃ*. M I: 427.

⁵²⁴ See D I: 55.

samaṇic religion in the same group, taught that the purification of the *jīva* is the final liberation, which is achieved with the practice of self-mortification.

Buddhism emerged as an opposition to *Sassatavāda* and *Ucchedavāda*. The biography of the Buddha, in fact, shows that the Buddha himself had the experience of religious praxis recommended by the two groups. In the words of the Buddha, *Sassatavāda* and *Ucchedavāda* are two extremes which he avoided in his path to Buddhahood. Thus, in the *Dhammacakkappavattana-sutta*, he explains that he was able to achieve enlightenment only after he abandoned the pursuit of enjoyment in sensual pleasures and the pursuit of self-mortification, the practical sides of *Ucchedavāda* and *Sassatavāda* respectively.⁵²⁵ Rejecting these extremes, the Buddha adopted the middle path—i.e., the Noble Eightfold Path—which is said to be leading to the attainment of *nibbāna*, the ultimate goal of spiritual life in Buddhism.

When introducing the Buddhist teachings to the public, the Buddha also presented some unique features not found in any of the religions of his time. Among them, the doctrine of *kamma*, the doctrine of soullessness, the theory of dependent co-origination and *nibbāna* are the most significant. It is to be noted here that these features were also presented as critics to both *Ucchedavāda* and *Sassatavāda*. With regard to the doctrine of *kamma*, it is not that this doctrine was completely new. As explained earlier, different forms of *karma* were taught in both Brahmanism and Jainism. However, the Buddhist doctrine of *kamma* differed to a greater extent. The Buddhist doctrine of *kamma* is based on three significant

⁵²⁵ See S V: 421.

principles: the recognition of moral *kamma*, the recognition of the commitment to moral good and the effort to do good.⁵²⁶ Moreover, in Buddhism *kamma* begins with *cetanā* (intention),⁵²⁷ and for one to commit a moral good action, it should be accompanied by *sammā diṭṭhi*, a factor that assists the doer to know what is morally wholesome and unwholesome. The Buddha also rejected the *ātman* concept presented in both *Sassatavāda* and *Ucchedavāda*, and presented the Buddhist doctrine of soullessness. According to this doctrine, a person is the combination of the five aggregates, clinging upon which the notion of a soul arises. Buddhism explains that when one sees the aggregates as they are, there is neither a soul existent in this life nor a soul to transmigrate to another life.

The theory of dependent co-origination, popularly known as the middle doctrine, sheds a new way of viewing the world. This causal theory, which is said to be ever existing, explains that all *Dhamma*-s (phenomenon) are subject to conditionality, and in every aspects of the Buddhist teachings, including the doctrines of *kamma* and soullessness, this theory plays a significant role. The theory is so important that the Buddha has stated that understanding it is equivalent to the understanding of the Dhamma.⁵²⁸ According to the Buddha, whether a phenomenon arises or exists or ceases, it is conditioned by various other factors. The theory also played vital roles in the Buddha's rejection of the views and praxis presented in *Ucchedavāda* and *Sassatavāda*.

⁵²⁶ See Y. Karunadasa (2017): 80.

⁵²⁷ See A III: 415

⁵²⁸ *Yo paṭiccasamuppādaṃ passati so dhammaṃ passati, you dhammaṃ passati so paṭiccasamuppādaṃ passati.* M I: 190-191.

Like many religious founders and teachers, the Buddha renounced his royal life with the aim of finding liberation from worldly sufferings. Religions like Brahmanism and Jainism presented their respective forms of liberation. Likewise, the Buddha too presented the Buddhist liberation. However, the liberation presented by the Buddha is distinct from the liberation presented by any religion, both in the past as well as present. The Buddhist liberation, as strived for by the Buddha, is known as the realization of the knowledge of the destruction of cankers, a realization not attained by any recluse or Brahmin before the Buddha.

3.5.2. Concluding Remarks

It is clear at present that the Buddha rejected both extreme practices and views presented by the Uccchedavādins and the Sassatavādins. The Buddha's statement concerning the two extreme practices, the pursuit of sensual indulgence and the pursuit of self-mortification, proves that he was not only against them, but also differed in his attitude towards the two. And, this is observable only from a comprehensive study of the major doctrinal topics that he taught. As pointed out by Y. Karunadasa⁵²⁹ and Michitoshi Manda,⁵³⁰ morality played a significant role in the Buddha's judgement of the two. Accordingly, as explained earlier, there is no moral value in the practices promoted by the Uccchedavādins. While morality was presented as a foundation of the religion and the dispensation in Buddhism, the Ucchedavādins' way of life led to the collapse of not only individual life, but the whole society. In other words, the materialistic practices and the views are futile and lead to no moral good either in this life or after life.

⁵²⁹ Y. Karunadasa (2017): 18-19.

⁵³⁰ Michitoshi Manda (1996): 959.

On the other hand, the Sassatavādins presented different forms of morality. In the Vedic religions, particularly the Upaniṣads, a distinction was made between good and evil with terms like *punya* and *pāpa*. For example, those who commit merit are said to be born in heavenly worlds while those who commit demerit are led to dark hell.⁵³¹ In case of Jainism, the practice of extreme non-violence is a clear evidence of the significance of morality for the Jain followers.⁵³² However, the Buddhist theory of morality transcended all other moral theories as the Buddhist presented the doctrine of *kamma* together with *cetanā*, the theory of dependent co-origination and *sammā diṭṭhi*.⁵³³ This means that the materialists are the only religious group that did not present a moral theory. There is no doubt that realizing the futility of materialism, the Buddha took a stronger stance in rejecting *ucchedavāda* and its pursuit of the enjoyment of sensual pleasures. And, it is not only Buddhism that has been very critical towards materialism. Śaṅkarācārya, in his *Sarva Siddhānta Saṅgraha*, notes that all the non-materialist philosophical schools were against *ucchedavāda*.⁵³⁴ Since there is no moral foundation presented by the Uchedavādins, materialism serves neither for individual development nor social development.

A very important point here to note is that there is no aim or effort of putting a complete end to human suffering in materialism. For the materialists, the external force is more powerful than the inner will of an individual. Hence, with the denial

⁵³¹ G.N. Joshi (1965): 21-22. Cf. Y. Krishan (1988): 195; Noble Ross Reat (1977): 163.

⁵³² For further details concerning the moral teachings presented by the sassatavādins, see also section 3.5.1. of this chapter.

⁵³³ For further details on this, see sections 3.4. and 3.5.1. of this chapter.

⁵³⁴ “The Doctrine of the *Lokayatika*-s is liable to be objected to by all (other) philosophical controversialists.” See M. Raṅgācārya (1909): 7.

of the moral efficacy of *kamma*, they also deny to strive for liberation.⁵³⁵ However, as explained earlier, the primary aim of the *Sassatavādins* is to completely end suffering and therefore, they strive for liberation. This is a significant feature shared by the religions in the *Sassatavāda* group and Buddhism. However, although it is a shared feature, there is a significant difference between the liberation strived for in Buddhism and the liberation in the *Sassatavāda* religions. In the latter, liberation is related to divinity; e.g., in the Vedic tradition, the union of the *ātman* and the Brahman is considered to be the final liberation. In contrary, the Buddha's primary aim for his renunciation was to find a complete end to human suffering, not an union with divinity or a creator God or to purify a soul.⁵³⁶ Thus, this leads to the attainment of *nibbāna*, where there is neither rebirth nor divinity nor suffering, but supreme bliss.

⁵³⁵ This is specially in the sense of religious striving for the attainment of emancipation. In religions such as the *Sassatavāda* group and Buddhism, there is a strong urge to strive for liberation through [higher] religious (or spiritual) praxis. However, this is completely absent in *Ucchedavāda*.

⁵³⁶ This also points out the Buddha's stance on the *ātman* concept, which has been already mentioned earlier, and the concept has been completely rejected with the doctrine of soullessness. Considering the attitudes of these three groups—*ūcchedavāda*, *sassatavāda* and Buddhism—=towards the *ātman* concept, all the three are in opposition towards each other.

Part Two

The Exegetical Exposition

on the Faith Inspiring Discourse

Chapter Four

The Exegetical Exposition on the Faith Inspiring Discourse⁵³⁷

4.1. The Exegetical Exposition on Sāriputta's Lion's Roar⁵³⁸

[873]* I have heard thus.

At one time (*ekam samayaṃ*):⁵³⁹ [it is with reference to] serene faith. This is the exposition of the words not explained there.

* Numbers in square brackets are page numbers of the PTS text.

⁵³⁷ The PTS edition's *Sampasādanīya* is incorrect. *Sampasādanīya*, with long *ī* should be the correct form as in CS, SHB (633) and Thai (92). See also D III: 99, for the title of the discourse. The content of the *Sampasādanīya-sutta* is also found in the *Nālandā-sutta* (S V: 159-161), and as an episode in the *Mahāparinibbāna-sutta* (D II: 81-83). Scholars maintain that the *Sampasādanīya-sutta* is an elaboration of the episode in the *Mahāparinibbāna-sutta*. See K.R. Norman (1983): 21; G.C. Pande (1995): 111; Dipak Kumar Barua (2003): 451; Piya Tan (2005): 106.

The commentaries on the *Mahāparinibbāna-sutta* and *Nālandā-sutta* direct the reader to the *Sampasādanīyasuttavaṇṇanā* for the commentarial interpretations and also to avoid their repetitions. This suggests that the commentary on the *Sampasādanīya-sutta* is earlier than that of the former two discourses.

The *Sampasādanīya-sutta* is also known as Sāriputta's lion's roar (. . . *sīha-nādo nadito*), which the Buddha himself states in the three discourses. See D III: 99; D II: 82-83; S V: 159-160.

There is another discourse titled *Nālandā-sutta*, also in the same *Nikāya* but in a different volume (S IV: 110). The discourse is a conversation between the Buddha and a householder named Upāli on 'why some beings attained *nibbāna* in this very life and why some do not attain *nibbāna* in this very life.' The content of this discourse is found in the *Sakka-sutta* of the same *Nikāya* at S IV: 101-102. Therefore, the *Nālandā-sutta* mentioned earlier should not be mistaken for this one.

⁵³⁸ The subtitles provided in this translation are based on the CS and the Thai editions. The PTS and SHB do not provide the subtitles.

⁵³⁹ It is also rendered as 'once' or 'at that time'. This is a phrase found in most of the introductory passages of the discourses in the *Sutta-Piṭaka* to denote the reciter, Ānanda, expressing the time of preaching of the discourse.

In Nāḷanda (*nāḷandāyaṃ*): in a city named Nālandā.⁵⁴⁰ He made that town a [suitable] place for alms.

At Pāvārika's mango grove (*pāvārik' ambavane*) means at the mango grove of millionaire Dussa-Pāvārika.⁵⁴¹ He indeed had that garden. Having listened to the Dhamma-teaching of the Blessed One, being pleased in (with) the Blessed One, having constructed a monastery consisting⁵⁴² of huts, caves, pavilions, etc. for the Blessed One in that garden (mango grove), [and] he offered⁵⁴³ [it to the Blessed One].⁵⁴⁴ Just like Jīvaka's mango grove, that monastery became known as⁵⁴⁵ Pāvārika's mango grove. "He dwells in that mango grove of Pāvārika" is the meaning.

⁵⁴⁰ Nālandā is a small town in Rajagaha, the capital of Magadha. The Buddha is said to have his last tour through Magadha and stayed in Nālandā, during which *arahat* Sāriputta uttered his lion's roar. See D II: 82-83; Vin II: 287.

According to G.P. Malalasekera, Nālandā is also said to be the birthplace of *arahat* Sāriputta, the main expounder of the *Sampasādanīya-sutta*.

The *Mahāvamsa* also mentions of a village named Nālandā in Polonnaruwa. According to Geiger, it's in between modern Matale and Dambulla in Ceylon. The text further states that King Parakkamabahu had a camp in the area. See Wilhelm Geiger (1953): 301 & 304 (=Cūlavamsa I). See also K.T. Sarao (2007): 76. For detail about the Indian Nālandā, see DPPN.

⁵⁴¹ See also DPPN.

⁵⁴² This means the millionaire also constructed hut, cave and hermitage within [the premises of] the monastery.

⁵⁴³ In CS, *niyyātesi*. In PTS, SHB (633) and Thai (92), *niyyādesi*. Both terms, *niyyādesi* and *niyyātesi*, connote similar meanings.

⁵⁴⁴ This came to be known as the mango grove of Pāvārika (*Pāvārika-ambavana*). The following *sutta*-s are said to have been preached at this monastery: the *Kevaddha-sutta* (or *Kevaṭṭa-sutta* – D I: 211-223), the *Upāli-sutta* (M I: 371-387), the two *Nālandā-sutta*-s (S V: 159-161 by Arahāt Sāriputta and S IV: 100 by the Buddha respectively), the *Asibandhaka-putta-sutta*, *Khettūpama-sutta*, *Saṅkha-sutta*, *Kula-sutta*, (S IV: 311-325), and the *Mahāpurisa-sutta* (S V: 158).

⁵⁴⁵ In PTS and SHB (633), *saṅkham gato*. In CS and Thai (141), *saṅkhyam gato*.

This translation is adapted from the translation of '*saṅkham gacchati*' as 'comes to be reckoned as' by K.N. Jayatilleke (2010): 290.

He said this to the Blessed One: Venerable Sir, I am indeed pleased in the Blessed One, (*bhagavantam etad avoca: evam pasanno aham bhante bhagavatī*): why is it said thus? For the purpose of one's arisen feeling of joy. There, this is the exposition⁵⁴⁶ (explanation).

On the early part of that day, having attended to his bodily needs,⁵⁴⁷ dressed [well]⁵⁴⁸ with garment,⁵⁴⁹ having taken the bowl and the robe, by going forward pleasantly, etc. [and] causing (arousing) pleasantness to the gods and men, practicing⁵⁵⁰ for the welfare and happiness of the residents of Nāḷanda, the Elder has entered⁵⁵¹ for alms-round. Returning from alms-round after midday, having gone to the monastery, having directed [himself] towards the teacher, when the teacher [has] entered chamber, having worshipped the teacher, he (Sāriputta) went to his own daily residence. Then, having fulfilled the duties towards the co-resident pupils, after stepping back, having cleaned [his] daily residence, having prepared a leather rag,⁵⁵² having cooled⁵⁵³ [his] hands and feet with water from the water vessel,⁵⁵⁴ having fetched⁵⁵⁵ a three-legged coach, having marked limited a time, the Elder entered into the fruit of meditative attainment. Having emerged from the meditative attainment by

⁵⁴⁶ In PTS and SHB (633), *anupubba-kathā*. In CS and Thai (92), *anupubbikathā*.

⁵⁴⁷ Also rendered as 'having taken care of his bodily needs'.

⁵⁴⁸ In PTS and SHB (633), *nivattha-nivāsano*. In CS and Thai (92), *sunivatthanivāsano*.

⁵⁴⁹ Here it means 'dressed with robe'.

⁵⁵⁰ In PTS and Thai (92), *anubrūhanto*. In CS, *anubrūhayanto*. And, in SHB (633), *anubrūhento*.

⁵⁵¹ i.e., entered Nāḷandā.

⁵⁵² i.e., a cushion like a mat made of animal skin.

⁵⁵³ Or, 'having rested'.

⁵⁵⁴ In PTS, *udaka-kumbhato*. In CS, SHB (633-634) and Thai (93), *udakatumbato*.

⁵⁵⁵ In PTS, *āharitvā*. In CS, SHB (634) and Thai (93), *ābhujitvā*.

whatever limited time, he started to remember his own virtues.⁵⁵⁶ Then, from remembering his own virtues, the range of morality has been reached.⁵⁵⁷ And, from there successively to equipoise, wisdom, liberation, the vision of the knowledge of liberation, the first absorption⁵⁵⁸ . . . [874] the attainment of the sphere of neither perception-nor-non-perception, the knowledge of insight,⁵⁵⁹ the knowledge of the divine eye, psychic power, the path of stream entrance, the fruit of stream entrance, . . . the path of *arahat*-hood, the fruit of *arahat*-hood, the analytical knowledge of meaning,⁵⁶⁰ the analytical knowledge of the *Dhamma*,⁵⁶¹ the analytical knowledge of language,⁵⁶² analytical knowledge of perspicuity (wit)⁵⁶³ and the knowledge of the perfection of a disciple. Thereupon, having made a firm resolution,

⁵⁵⁶ Virtue is the English rendering used for *guṇa* while morality is used for *sīla* in the translation. In many occasions, *guṇa* is also rendered as quality.

⁵⁵⁷ In CS, SHB (634) and Thai (93), *āgataṃ*. The PTS edition's *āgātaṃ* might be a misreading which provides no proper meaning. Therefore, the appropriate term here should be *āgataṃ*, which has been preferred in the other three editions.

⁵⁵⁸ From here onwards, the CS mentions the remaining *jhāna*-s and meditative attainments: the second *jhāna*, the third *jhāna*, the fourth *jhāna*, the meditative attainment of the sphere of boundless space (*ākāśānañcāyatana samāpatti*), the meditative attainment of the sphere of boundless consciousness (*viññānañcāyatana samāpatti*) and the meditative attainment of nothingness (*ākāraññāyatana samāpatti*). While the PTS explains the remaining with '...', the SHB (634) and Thai (93) just omit them without providing any explanatory note.

⁵⁵⁹ The CS mentions '*manomayiddhiñāṇaṃ* (the knowledge of projecting mind-made images) *iddhividhañāṇaṃ* (the knowledge of psychic power) *dibbasotañāṇaṃ* (the knowledge of divine hearing), *cetopariyañāṇaṃ* (the knowledge of the penetration of the minds of others), *pubbenivāsānussatiñāṇaṃ* (the knowledge of remembrance of one's previous existences)' after *vipassana-ñāṇaṃ* and before *dibbacakkhu-ñāṇaṃ*, which are omitted in the PTS, SHB (634) and Thai (93) editions.

⁵⁶⁰ *Attha-paṭisambhidā* is the first of the four analytical knowledge-s. According to Nyanatiloka, there are five things considered as *attha*: everything dependent on conditions, *nibbāna*, the meaning of words, *kamma*-result, and functional consciousness. See BDN. See also VismE: 436 (Vism: 441-442).

⁵⁶¹ Five things considered as *dhamma*: every cause (*hetu*) producing a result, the noble path, the spoken word, the karmically wholesome, the karmically unwholesome. See *ibid*.

⁵⁶² Nyanatiloka explains analytical knowledge of language as the language corresponding to reality, and the unfailing mode of expression concerning the true meaning and the law. See *ibid*.

⁵⁶³ This means the knowledge of the preceding three kinds of knowledge in all their details, with their objects, functions, etc. See *ibid* and VismE: 9, 436. Cf. A II: 150.

etc., at the feet of Anomadassī Buddha over an uncountable length of more than one thousand kappa-s,⁵⁶⁴ remembering his own virtues until the virtues appeared while being seated cross-legged. Thus, the Elder, remembering his own virtues, was unable to exhibit the extent or the division of the virtues. He thought: “I do not have the extent or division of the virtues of an upright disciple yet on account of limited knowledge. I got ordained with reference to which teacher? Of what kind of virtues are his?” He started to bear in mind the virtues of the one with the ten powers.⁵⁶⁵

He started to remember the virtues of the one with ten powers⁵⁶⁶ by means of morality, by means of equipoise, wisdom, liberation, the vision of the knowledge of liberation,⁵⁶⁷ by means of the four foundations of mindfulness,⁵⁶⁸ by means of the four right exertions,⁵⁶⁹ the four psychic powers,⁵⁷⁰ the four paths,⁵⁷¹ the four fruits,⁵⁷²

⁵⁶⁴ For details on this story, see “Commentary on the biography of the therā Sāriputta” in *Apadana Commentary (atthakatha)* translated by U Lu Pe Win.

⁵⁶⁵ Or ‘one endowed with the ten powers’. For the ten powers of the Buddha, see M I: 69-71.

⁵⁶⁶ For the ten powers, see M I: 69-71; A V: 33-36. In various places of the Pāli Canon, the Buddha is described possessing various powers, which scholars have examined. E.g., Reginald A. Ray explains various powers of the Buddha. See his *Buddhist Saints in India* (1994): 43-78. See also “Bala” in *Encyclopaedia of Buddhism*, Vol. II: 511-513.

⁵⁶⁷ This part of the sentence ‘*samādhim paññaṃ vimuttiṃ vimutti-ñāṇadassanaṃ nissāya*’ is omitted in SHB (634).

⁵⁶⁸ Contemplation on body (*kāyānupassanā*), contemplation on feeling (*vedanānupassanā*), contemplation on mind (*cittānupassanā*) and contemplation on mental objects (*dhammānupassanā*). The Buddha explains that the four foundations of mindfulness are for the purification of beings, for the overcoming of grief and lamentation, for the extinction of pain and sorrow, for attaining the right way, for the direct realization of *nibbāna* (*ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā soka-pariddavānaṃ samatikkamāya dukkha-domanassānaṃ atthagamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya . . .*). D II: 291-315. See also M I: 55-63.

From *cattāro satipaṭṭhāna* onwards, until *catu-vīsati koṭi-sata-sahassa samāpatti sañcara mahāvajira ñāṇaṃ* is found in ItA: 7; UdA: 335-336; Mṭ [Mūlapariyāyasuttavaṇṇanā] and ST [Oghatarānasuttavaṇṇanā] with some slight differences.

⁵⁶⁹ i) effort to avoid the arising of unwholesome states (*saṃvara-padhāna*), ii) effort to overcome the unwholesome states (which has already arisen) (*pahāna-padhāna*), iii) effort to develop the

the four analytical knowledge,⁵⁷³ the knowledge of the four types of birth,⁵⁷⁴ and the four noble lineages⁵⁷⁵ of the Blessed One. Then,⁵⁷⁶ he started to remember the virtues of the one with the ten powers by means of the five factors of striving,⁵⁷⁷ the fivefold right equipoise,⁵⁷⁸ five spiritual faculties,⁵⁷⁹ five powers,⁵⁸⁰ five elements of

wholesome states (*bhāvanā-padhāna*) and iv) effort to maintain the wholesome states (which has already arisen) (*anurakkhana-padhāna*). See A II: 13-14.

⁵⁷⁰ T.W. Rhys Davids renders as ‘four stages to efficiency’. DLB III: 215.

The four are desire (*chanda*), equipoise (*samādhi*), effort (*padhāna*) and mental co-efficient (*saṃkhāra-samannāgata*). See D III: 221; A IV: 463-464; Vibh: 216.

A complete chapter (*saṃyutta*) in the *Saṃyutta-nikāya* has been dedicated to the detailed analysis of the four *iddhipāda*-s in different contexts. See S V: 254-293.

⁵⁷¹ Generally, the Noble Eightfold Path is the path (*magga*) to liberation in Buddhism. However, the four stages of enlightenment, namely *sotāpatti-magga*, *sakadāgami-magga*, *anāgāmi-magga* and *arahatta-magga*, which are also called supramundane path (*lokuttara-magga*) are referred here. According to I.B. Horner (1979: 205-256), nowhere in the Pāli canon are the four paths and the four fruits explained together. Their analyses are rather scattered in the canon varying in their numbers.

⁵⁷² Namely, *sotāpatti-phala*, *sakadāgāmi-phala*, *anāgāmi-phala* and *arahatta-phala*. For detailed analysis on the four *magga*-s and four *phala*-s, see I.B. Horner (1979): 205-256.

⁵⁷³ See BDN.

⁵⁷⁴ Born from egg (*aṇḍaja*), born from womb (*jalābuja*), born of moisture (*saṃsedaja*) and born spontaneously (*opapātika*). M I: 73.

⁵⁷⁵ In the *Āṅguttara-nikāya*, the Buddha talks about four noble lineages, reckoned as ancient, of long standing, traditional, primeval, pure and un-adulterated, not confounded, nor shall they be, not despised by discerning recluses and *brāhmin*-s [as translated by F.L. Woodward, *The Book of the Gradual Sayings*, Vol. II: 30-32].

For the Buddha’s explanation on these four lineages, see A II: 27-29.

⁵⁷⁶ In PTS, *tadā* (then, at that time). In CS, SHB (634) and Thai (94), *tathā*, (so, thus, in this way, likewise, in such manner). In this context, both fit.

⁵⁷⁷ Namely, faith (*saddhā*), health (*appābādha*), sincerity (*asaṭha*), firm-effort (*āraddha-viriya*) and wisdom (*paññā*). The Buddha explains that when a *bhikkhu* possesses these five factors, he does well in realizing his goal. See M II: 95-96, 128-129; A III: 65.

⁵⁷⁸ The first *jhāna*, second *jhāna*, third *jhāna*, fourth *jhāna* and the review sign. The Buddha states that when a *bhikkhu* cultivates this fivefold right (proper) equipoise, he is able to realize whatever higher knowledge his mind directs to realize. See A III: 25-27.

⁵⁷⁹ The faculty of faith (*saddhindriyaṃ*), the faculty of effort (*viriyindriyaṃ*), the faculty of mindfulness (*satindriyaṃ*), the faculty of equipoise (*samādhindriyaṃ*) and the faculty of wisdom (*paññindriyaṃ*). S V: 193.

According to the Buddha, one who has completed and perfected the five spiritual faculties he becomes an *arahat*, while one who has done half becomes a follower. S V: 201; see also A III: 277.

⁵⁸⁰ Faith, effort, mindfulness, equipoise and wisdom. See A II: 141f.

Nyanatiloka states that the particular aspect of these five powers, distinct from the five spiritual faculties, is that they are unshakeable by their opposites: the power of faith is unshakable by

overcoming,⁵⁸¹ five spheres of liberation,⁵⁸² five perfect-accomplished wisdom of liberation,⁵⁸³ six principles of cordiality,⁵⁸⁴ the six places of contemplation,⁵⁸⁵ six esteems of reverence,⁵⁸⁶ six elements of deliverance,⁵⁸⁷ six continual abodes,⁵⁸⁸ six

faithlessness; energy, by laziness; mindfulness, by forgetfulness; concentration, by distractedness; and wisdom, by ignorance. See BDN.

⁵⁸¹ Also translated as ‘escape’. The five are namely, escape from lusts (*kāmānaṃ nissaraṇaṃ*), escape from thought (*vyāpādaṃ nissaraṇaṃ*), escape from one’s bundle of life (*viheṣāya nissaraṇaṃ*), escape from forms (*rūpānaṃ nissaraṇaṃ*) and escape from personality (*sakkāyassa nissaraṇaṃ*). See D III: 239-241; A III: 245-246.

The *Itivuttaka* (It: 61) mentions only three, among which, the first two are escape from lust and escape from form. The third one in the *Itivuttaka* list ‘the escape from whatever has come to be, from whatever is conditioned and dependently arisen’ (*yaṃ kho pana kiñci bhūtaṃ saṅkhatam paṭiccasamuppannaṃ nirodho tassa nissaraṇaṃ*) is not in the above mentioned list.

Nissaraṇa is one of the five *pahāna*-s: overcoming by repression (*vikkhambhana-pahāna*), overcoming by the opposite (*tadaṅga-pahāna*), overcoming by destruction (*samuccheda-pahāna*), overcoming by tranquilization (*patipassaddhi-pahāna*), and overcoming by escape (*nissaraṇa-pahāna*). See *nissaraṇa-pahāna* in BDN. See also n587 in this thesis.

⁵⁸² T.W. Rhys Davids and Maurice Walshe translate ‘five occasions of emancipation’ and ‘five bases of deliverance’ respectively. See DLB III: 229 and LDB: 497.

For the five *vimutta āyatana*-s, see D III: 241-243.

⁵⁸³ The five are *anicca-saññā*, *anicce dukkha-saññā*, *dukkhe anatta-saññā*, *pahāna-saññā*, *virago-saññā*. D III: 243.

See also ItA I: 15. Cf. *pañca vimutti-pari-pācāniyā dhammā* in CarA: 7; *pañca vimutti-pari-pācāniyā saññā* in ItA: 7; MṬ [*Mūlapariyāyasuttavaṇṇanā*]; ST [*Oghatarāṇasuttavaṇṇanā*].

⁵⁸⁴ In the *sutta*-s, it is ‘*dhammā sārāṇīyā*’. E.M. Hare (1973: 208) and Bhikkhu Bodhi (2012: 865-867) render it as ‘ways of being considerate’ and ‘principles of cordiality’ respectively. The six are: maintaining bodily acts with loving-kindness; maintaining verbal acts with loving-kindness; maintaining mental acts with loving-kindness; sharing without any reservation what one has gained righteously; dwelling openly or privately with other sentient-beings (monks) with unbroken virtuous behavior, that is flawless, unblemished, un-blotched, freeing, praised by the wise, un-grasped, leading to concentration; and dwelling openly or privately with other sentient-being (monks) with a noble and emancipating view, upon acts, which leads to the destruction of *dukkha*. According to the Buddha, these six principles of cordiality create love and respect, and conduce to cohesion, to non-dispute, to concord, and to unity (*cha sārāṇīyā dhammā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattanti*). See M II: 250-251; A III: 288-290.

⁵⁸⁵ *Buddhānussati*, *dhammānussati*, *saṅghānussati*, *sīlānussati*, *cāgānussati* and *devatānussati*. See D III: 280; A III: 284.

⁵⁸⁶ The teacher (Buddha), the Dhamma, the *saṅgha*, training, diligence and goodwill. See Vin V: 92; D III: 244.

⁵⁸⁷ They are *mettā*, *karuṇā*, *muditā*, *upekkhā*, *animittā* and *asmīti*. For detailed analysis, see D III: 280; A III: 290-292. See also D III: 239-241 and A III: 245-246, for five properties (*pañca nissaraṇīyā dhātuyo*) that lead to escape (deliverance). See also n581 in this thesis.

⁵⁸⁸ ‘*Satta*’ in ‘*satta-vihāre*’ must be a typo in the PTS edition. The correct one should be ‘*satata*’ as in the editions of CS, SHB (634) and Thai (94), and which occurs in D II: 250 & 281; A II: 198; AṬ.

excellences (unsurpassable-s),⁵⁸⁹ six types of wisdom pertaining to penetration,⁵⁹⁰ six higher knowledge-s,⁵⁹¹ six unique (unshared/uncommon) knowledge-s,⁵⁹² seven undiminishable factors,⁵⁹³ seven noble treasures,⁵⁹⁴ seven factors of enlightenment,⁵⁹⁵

III: 176; CarA: 7; ItA: 7; UdA: 335, Mṭ [Mūlapariyāyasuttavaṇṇanā], Aṭ [Dutiyaariyāvāsasuttavaṇṇanā in *Dasakanipāta* and *Vappasuttavaṇṇanā* in *Catukkanipāta*] and Sṭ [Oghatarānasuttavaṇṇanā]. The CS edition mentions it as ‘satatavihāre’. Aṭ [III: 176] explains ‘satata-vihāre’ as ‘endless and unbroken abodes’ (*satatavihārā ti niccavihārā nibaddhavihārā*). T.W. Rhys Davids, Maurice Walshe, F.L. Woodward and Bhikkhu Bodhi render it as ‘six chronic states’, ‘six stable states’, ‘six constant abiding-states’ and ‘six constant dwellings’ respectively. See DLB III: 234; LDB: 501; BGS II: 210; NDB: 574.

The six are: a monk is neither delighted nor pleased, but remains equable, mindful and deliberate on occasion of any of the five kinds of sensation and on any impression or idea. See D II: 250 & 281.

The Buddha explains that one whose heart is perfectly released also attains the six-constant abiding-states (*evaṃ sammāvimuttacittassa kho vappa bhikkhuno cha satatavihārā adhigatā honti*). See A II: 198.

⁵⁸⁹ The six ānuttariya-s are: *dassanānuttariyaṃ, savaṇānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ, pāricariyānuttariyaṃ, anussatānuttariyaṃ*. See D III: 250.

⁵⁹⁰ The *Saṅgīti-sutta* (D III: 251) mentions six types of perceptions (*saññā*) pertaining to penetration: *anicca-saññā, anicce dukkha-saññā, dukkhe anatta-saññā, pahāna-saññā, virāga-saññā* and *nirodha-saññā*.

Dharmapala, in his NettA: 237 (Nett: 237), also includes these six (*anicca-saññā, dukkha-saññā, anatta-saññā, pahāna-saññā, virāga-saññā* and *nirodha-saññā*), with slight difference, to make the thirty-seven *bodhi-pakkiya-dhamma*-s to forty-three. According to Rupert Gethin (2003: 273), these six *saññā*-s in fact could also be called the six types of wisdom pertaining to penetration. The term used for ‘pertaining to penetration’ in the PTS edition is ‘*nibbedha-bhāginiyā*’ and in the CS, SHB (634) and Thai (94), ‘*nibbedhabhāgiyā*’ is used.

⁵⁹¹ The six are: psychic powers (*iddhi-vidha*), divine ear (*dibba-sota*), the knowledge of penetration of the minds of others (*ceto-pariya-ñāṇa*), the knowledge of the remembrance of former existences (*pubbe-nivāsānussati-ñāṇa*), divine eye (*dibba-cakkhu*) and the knowledge of the extinction of all cankers (*āsavakkhaya-ñāṇa*). In the *sutta*-s, these are mentioned as the three higher knowledge-s (*tisso vijjā*) and the six higher knowledge-s (*cha abhiññā*). See D III: 220, 275 & 281; M I: 22-23, 34-36; S V: 254-293; A V: 211.

For a detailed account of the higher knowledge-s explained in *sutta*-s in different numbers, see Bradley S. Clough (2010/2011): 409-433.

⁵⁹² The Pṭṣ [I: 133] mentions fourteen knowledge-s of the Buddha, among which the last six are said to be the unshared knowledge of the Buddha.

⁵⁹³ E.M. Hare (1965: 10-11) and Bhikkhu Bodhi (2012: 1009-1010) render as ‘things that cause not decline’ and ‘seven principles of non-decline’ respectively. These seven factors, according to the Buddha help for the growth of both spiritual and social advancement. For the seven, see A IV: 16-17.

⁵⁹⁴ The treasure of faith (*saddhādhanaṃ*), the treasure of morality (*sīladhanaṃ*), the treasure of shame [to commit evil] (*hiri-dhanaṃ*), the treasure of fear [to do evil] (*ottappadhanaṃ*) the treasure of

seven teachings of great being,⁵⁹⁶ seven things causing to decay (/decline),⁵⁹⁷ seven wisdom,⁵⁹⁸ seven individuals deserving gifts,⁵⁹⁹ sevenfold freedom from mental obsessions,⁶⁰⁰ eight causes of the attainment of wisdom,⁶⁰¹ eight rightness,⁶⁰² eight worldly factors of transgression,⁶⁰³ eight objects of effort,⁶⁰⁴ eight untimely teachings,⁶⁰⁵ eight thoughts of great being,⁶⁰⁶ eight stages of mastery,⁶⁰⁷ eight

learning (*sutadhanam*), the treasure of liberality (*cāgadhanam*) and the treasure of wisdom (*paññāadhanam*). D III: 251.

⁵⁹⁵ Rupert Gethin (*The Buddhist Path to Awakening*, 2003) has done an extensive study on the factors of enlightenment. His study covers the Pāli canon, the Pāli commentaries and other post-canonical texts. Steven Collins (1995: 157) comments Gethin's work to be "a careful (at times plodding), conscientious (at times repetitive) and exhaustive (at times exhausting) survey of the thirty-seven items of Buddhist psychological and philosophical analysis."

⁵⁹⁶ Knowing the Dhamma (*dhammaññū*), knowing the meaning [of what is good] (*atthaññū*), knowing oneself (*attaññū*), knowing the limit (being moderate) (*mattaññū*), knowing the proper time (*kālāññū*), knowing the groups (*parisaññū*) and knowing the individuals (*puggalaññū*). D III: 252 & 283.

⁵⁹⁷ For the ten, see D III: 291 & A V: 215-216.

⁵⁹⁸ Bhikkhu Ñāṇamoli (1982: 363ff) renders '*paññā*' as 'understanding'. The seven, which lead to perfect wisdom, are: the contemplation of impermanence, suffering, non-self, aversion, dispassion, cessation and relinquishment. For the seven, see Pts II: 185-188.

⁵⁹⁹ The seven are: the both ways liberated (*ubhatobhāgavimutto*), the wisdom liberated (*paññāvimutto*), the body witness (*kāyasakkhī*), the vision attainer (*diṭṭhippatto*), the faith liberated (*saddhāvimutto*), the Dhamma devotee (*dhammānusārī*), the faith devotee (*saddhānusārī*). D III: 253-254.

⁶⁰⁰ These seven, the Buddha explains, are to be realized, which lead to the abandonment of the mental defilements. For the seven, see D III: 282-283.

⁶⁰¹ See D III: 284-285.

⁶⁰² Or 'right personalities'. T.W. Rhys Davids (1921: 238) and Maurice Walshe (1995: 503) render '*sammattā*' as 'right factors of character and conduct' and 'right factors' respectively.

The eight *sammattā*-s are the eight components of the noble eightfold path: right understanding (*sammā-diṭṭhi*), right thought (*sammā-saṃkappa*), right speech (*sammā-vācā*), right action (*sammā-kammanta*), right livelihood (*sammā-ājīva*), right effort (*sammā-vāyāma*) and right concentration (*sammā-sati*) and right equipoise (*sammā-samādhi*). D III: 255.

⁶⁰³ The eight are: greed (*lābho*), non-greed (*alābho*), disrepute (*āyaso*), fame (*yaśo*), blame (*nindā*), praise (*pasamsā*), happiness (*sukhaṃ*) and suffering (*dukkhaṃ*). D III: 260 & 286; A IV: 156-160; Nett: 162.

⁶⁰⁴ The eight pertains to the making effort of accomplishing what has not been accomplished. See D III: 256-258, 287; A IV: 334-335.

⁶⁰⁵ For a detailed account of the eight, see A IV: 225-228.

⁶⁰⁶ See A IV: 228-235.

⁶⁰⁷ See D II: 110-111; M II: 13-14; A IV: 305-306.

In another instance, six different masteries are mentioned. See S IV: 76-77.

deliverances,⁶⁰⁸ nine factors of the roots of proper mental application,⁶⁰⁹ nine elements of effort of purification,⁶¹⁰ the teaching on the nine abodes of beings,⁶¹¹ the nine removal resentments,⁶¹² the nine perceptions,⁶¹³ nine varieties,⁶¹⁴ nine successive abodes,⁶¹⁵ ten qualities of a refuge,⁶¹⁶ ten objects of *kaṣiṇa* exercise,⁶¹⁷ ten factors of wholesome action,⁶¹⁸ ten powers of Tathāgata,⁶¹⁹ ten rightness,⁶²⁰ ten noble states,⁶²¹ ten qualities of a learned,⁶²² eleven benefits of loving-kindness,⁶²³ twelve appearances of the wheel of the Dhamma,⁶²⁴ thirteen qualities of ascetic practices,⁶²⁵

⁶⁰⁸ See A IV: 306.

⁶⁰⁹ See D III: 288.

⁶¹⁰ See D III: 288.

⁶¹¹ See D III: 263; A IV: 401.

⁶¹² See D III: 262-263; A IV: 408-409. T.W Rhys Davids (see PED) renders ‘*āghāta-paṭivīṇaya*’ as ‘repression of ill-will’.

⁶¹³ For the nine, see D III: 289-290; A IV: 465. In other instances, the list is given with different numbers; for a detailed explanation for these nine, see the list with ten in A V: 108-112.

⁶¹⁴ See D III: 289.

⁶¹⁵ See D III: 265-266; A IV: 410.

⁶¹⁶ See A V: 23-29.

⁶¹⁷ See D III: 268; A V: 46. Bhikkhu Ñāṇamoli (1995: 1365) renders ‘*kaṣiṇa*’ as ‘meditation device.’

⁶¹⁸ The ten are: refraining from killing (*pāṇātipātā veramaṇī*), refraining from stealing (*adinnādānā veramaṇī*), refraining from sensual misconduct (*kāmesu micchācārā veramaṇī*), refraining from false speech (*musāvādā veramaṇī*), refraining from malicious speech (*pisuṇāya vācāya veramaṇī*), refraining from harsh speech (*pharusāya vācāya veramaṇī*), idle speech (*sampappalāpā veramaṇī*), freedom from covetousness (*anabhijjhā*), non-ill-will (*abyāpādo*) and right view (*sammā-diṭṭhi*). D III: 269; A V: 268.

⁶¹⁹ M I: 69-71; A V: 31-38. For a detailed account of the ten powers of the Tathāgata, see T. Endo (2002): 79-84.

⁶²⁰ The ten are the eight components of the noble eightfold path and right knowledge (*sammā-ñāṇa*) and right deliverance (*sammā-vimutti*).

⁶²¹ See D III: 269, 291; A V: 29-30.

⁶²² According to Sāriputta, these ten qualities are to be realized. For the ten, D III: 271.

⁶²³ For the eleven, see A V: 342. In another instance, only eight are mentioned. See A IV: 150-151.

⁶²⁴ According to the DT [III: 67], the realization of the four truths in three phases and twelve aspects are the two appearances of the wheel of the Dhamma. For the eight, see S V: 421-424.

⁶²⁵ According to Nyanatiloka Mahathera (see BDN), the term ‘*dhutaṅga*’ occurs only in the commentary. With regard to the thirteen ascetic exercises, he states that the thirteen are found scattered in various places of the Pāli canon. Buddhaghosa, in his *Visuddhimagga*, has dedicated a complete chapter on the thirteen exercises. See Vism: 59-83; VismE: 55-70.

[875] fourteen knowledge-s of the Buddha,⁶²⁶ fifteen factors leading to liberation,⁶²⁷ sixteen kinds of breath,⁶²⁸ eighteen qualities of the Buddha,⁶²⁹ the twenty-one retrospective⁶³⁰ knowledge-s, ⁶³¹ forty-four factors of knowledge, ⁶³² fifty-five wholesome factors,⁶³³ seventy-seven factors of knowledge,⁶³⁴ the great diamond knowledge that passes through twenty-four hundred thousand *koṭi*-s⁶³⁵ of meditative attainments.⁶³⁶ At the same spot of spending the day, they will conclude: “moreover, Venerable Sir, that is excellent,” on account of that he started to recall the other sixteen penetrative Dhamma-s.

⁶²⁶ By means of these fourteen knowledge-s, the Buddha is said to be an ‘all-seer’. Furthermore, the first eight of the fourteen are shared by the enlightened disciples (i.e., the expounding of the eight knowledge-s with regard to the four paths and the four fruits [see DṬ III: 67]), the remaining six are only possessed by the Buddha. For the fourteen, see Pts I: 133.

⁶²⁷ They are: the five spiritual faculties (S III: 232-239; A III: 277), the five penetrative insights (D III: 243) and the five things taught to Meghiya (Ud: 36-37). Cf. DṬ III: 67; M III: 277ff; Ñāṇamoli (1995): 1354 n1324.

⁶²⁸ In CS, SHB (635) and Thai (95), *ānāpānassatiṃ*. In PTS, *ānāpāna-satiṃ*. For a detailed explanation of the sixteen kinds of breath, see M III: 78-88.

⁶²⁹ For a detailed analysis of the eighteen and their references in both the Pāli canon and the commentaries, see T. Endo (2002): 113-133. See also DṬ III: 67-68.

⁶³⁰ In CS, SHB (635) and Thai (95), ‘*paccavekkhaṇa...*’; note the cerebral ‘*ṇ*’. In PTS, *paccavekkhana...*

⁶³¹ Cf. D III: 277-278; DA III: 1059; SA III: 142.

⁶³² See DṬ III: 68.

⁶³³ *ibid.*

⁶³⁴ Cf. DṬ III: 68-69.

⁶³⁵ A proper English rendering of *catu-vīsati koṭi-sata-sahassa* has not been provided due to the difficulty in understanding the exact meaning of the whole number. Scholars have often avoided rendering *koṭi* into English and rather used the Pāli term. *Koṭi* is found in the Indian counting system, and generally a *koṭi* is said to be equal to ten million.

⁶³⁶ See UdA:336; ItA: 7, 145; DṬ III: 69-70. This term (*catu-vīsati koṭi-sata-sahassa samāpatti-sañcāra-mahāvajira-ñāṇam*) occurs only in the post-canonical texts, such as the commentaries. Detailed explanation on the term is scarce even in the commentaries, except the ItA provides a very short definition. See ItAE: 365-366.

This rendering is adopted from Peter Masefield’s translation of ItA. See ItAE: 19, 365-366. See also T. Endo (2002): 56-57. Cf. U. Ko Lay’s “Comments on Salient Points in the *Sampasādanīya Sutta*”.

My teacher is unsurpassable with regard to making known the wholesome factors;⁶³⁷ unsurpassable with regard to making known the sense-bases; unsurpassable with regard to the modes of conception; unsurpassable with regard to the modes of mind-reading; unsurpassable with regard to the attainment of vision; unsurpassable with regard to the designation of individual; unsurpassable with regard to effort; unsurpassable with regard to the ways progress; unsurpassable with regard to the proper mode of speech; unsurpassable with regard to a person's moral conduct; unsurpassable with regard to the modes of instructing; unsurpassable with regard to the knowledge of liberating others; unsurpassable with regard to the eternalist teachings; unsurpassable with regard to the knowledge of the recollection of past lives; unsurpassable with regard to the knowledge of divine-eye; unsurpassable with regard to psychic power; and, this and this is unsurpassable – thus, remembering the virtues of the one with the ten powers, he saw neither the end nor the limit of the virtues of the Blessed One.

So long the Elder could not see the end and the limit of his own virtues, how will he see the virtues of the Blessed One? Whose wisdom is extensive and knowledge is distinct, he has faith in the virtues of the Buddha to greater extent. A mundane person among the people, having cleared the throat⁶³⁸ and also having sneezed, having established himself on reliance, he remembers⁶³⁹ the virtues of the Buddhas as homage to the Buddhas. A stream-entrant of all the mundane people has faith in the

⁶³⁷ The Dī explains *kusalapaññattiyam* as *kusaladhammānaṃ paññāpaṇe*. Dī III: 71.

⁶³⁸ This is a common practice found in the Pāli canon, where people seeking to meet the Buddha clear their throats to draw the attention of the teacher. E.g., see Vin II: 160; Vin IV: 16; D I: 89; A V: 65.

⁶³⁹ In PTS, *sarati*. In CS, SHB (635) and Thai (96), *anussarati*. Both imply similar meanings in this context.

qualities of the Buddha to greater extent. Of hundreds and thousands of stream-entrants, only one once-returner; of the hundreds and thousands of once-returners, only one non-returner; of hundreds and thousands of non-returners,⁶⁴⁰ an *arahat* has faith with regard to the qualities of the Buddha to greater extent. From the remaining *arahat*-s, only the eighty great Elders have faith with regard to the qualities of the Buddha to greater extent.⁶⁴¹ From the eighty great Elders, there are four great Elders. From the four great Elders, there are the two foremost disciples. Among them, there is the Elder Sāriputta; [apart] from the Elder Sāriputta, a Pacceka-Buddha has faith in the qualities of the Buddha to greater extent. If the Pacceka-Buddhas, [876] striking the corner of the upper robe with [another] corner of the upper robe and sitting in the entire world-system,⁶⁴² remember the virtues of the Buddha, from all of them, an all-knowing Buddha has faith with regard to the virtues of the Buddha to the greater extent. Likewise, a person may roll the strings for the sake of knowing the great sea, which is deep and shallow. Then, someone may roll a string for the measurement of a fathom⁶⁴³, someone for two fathoms, someone for nine fathoms,⁶⁴⁴ someone for ten fathoms, someone for twenty fathoms, someone for thirty fathoms, someone for forty fathoms, someone for fifty fathoms, someone for hundred fathoms, someone for thousand fathoms, someone for eighty-four thousand fathoms. Or, having mounted a boat in the middle of the sea or having stood on a high mountain, etc., they may roll

⁶⁴⁰ This part of the sentence ‘*eko anāgāmī, anāgāmīnaṃ satato pi sahaṣṣato pi*’ is omitted in SHB (635).

⁶⁴¹ This sentence is omitted in SHB (635).

⁶⁴² In PTS, SHB (635) and Thai (97), *paharamānā*. In CS, *pahariyamānā*.

This must be referring to how the robe is worn. When wearing the robes, monks and nuns hold two corners of the robes and put on their left shoulders striking one corner with the other.

⁶⁴³ In PTS and SHB (635), *vyāmapamānaṃ*. In CS and Thai (97), *byāmapamāṇaṃ*.

⁶⁴⁴ *koci nava vyāmaṃ* is omitted in SHB (635) and Thai (97).

down each one's string. Among them, whose string [knows] the measurement of the fathom, on account of the very measurement of the fathom that he knows the [measurement of] water. ... also ... whose [string is] eighty-four thousand fathoms, on account of the very measurement of the eighty-four thousand fathoms he knows the [measurement of] water. He does not know the water beyond this much, neither the water is that much in the great sea. Therefore, it is infinite and immeasurable. The great sea is eighty-four thousands of *yojana*-s deep.⁶⁴⁵ Indeed, the visible virtues of the Buddhas should be understood thus by a mundane person just like the water known with the string of the nine fathoms beginning with the string of one fathom. The visible virtues of the Buddhas [should be understood] by a stream-entrant just like the water known with the string of the ten fathoms on account of the very ten fathoms. The visible virtues of the Buddhas [should be understood] by a once-returner just like the water known with the string of twenty fathoms on account of the very twenty fathoms. The visible virtues of the Buddhas [should be understood] by a non-returner just like the water known with the string of thirty fathoms on account of the very thirty fathoms. The visible virtues of the Buddhas [should be understood] by an *arahat* just like the water known with the string of forty fathoms on account of the very forty fathoms. The visible virtues of the Buddhas [should be understood] by the great Elders just like the water is known with the string of fifty fathoms on account of the very fifty fathoms. The visible virtues of the Buddhas [should be understood] by the four great Elders just like the water known with the string of hundred fathoms on account of the very hundred fathoms. The visible virtues of the Buddhas [should be understood] by Elder Moggallāna just like the water known with the string of

⁶⁴⁵ A *yojana* is said to be equivalent to seven miles.

thousand fathoms on account of the very thousand fathoms. The visible virtues of the Buddhas [should be understood] by the General of the Dhamma, Elder Sāriputta, just like the water is known with the eighty-four thousand fathoms on account of the very eighty-four thousand fathoms. Therein, just as, that person perceives the water in the great sea not this much, but limitless and immeasurable. Likewise, remembering the virtues of the one with the ten powers, having established [himself] in the *sāvaka-pāramī-ñāṇa* (the knowledge of the perfection of a disciple) in accordance with the conformity of the Dhamma, in accordance with the conformity of enlightenment, by inference and by logical reasoning, venerable Sāriputta believes⁶⁴⁶ the virtues of the Buddha as limitless and immeasurable.

[877] Indeed, the virtues of the Buddha should be considered [to be] more by the Elder in accordance with the conformity of the Dhamma and with the visible virtues of the Buddha. As how?⁶⁴⁷ Just as, if a person, by journeying to the great river Candabhāga⁶⁴⁸ covering⁶⁴⁹ eighteen yojana-s, nine from here and [another] nine from here,⁶⁵⁰ takes water with the spear of a needle⁶⁵¹ the water not taken is more⁶⁵² than the water taken by the spear of the needle. Or, just as, if a person takes earth/soil with

⁶⁴⁶ In PTS, *saddahati*. In CS, SHB (636) and Thai (98), *saddahi*.

⁶⁴⁷ T.W. Rhys Davids (DLB II: 351) renders *yathā katham viya* as ‘as how’; Maurice Walshe (LDB: 352) as ‘how is that’ and Piya Tan (2012: 68) as ‘like how [Like what]’. Here, the rendering by T.W. Rhys Davids is adopted as it is more literal than the other two.

⁶⁴⁸ See DPPN.

⁶⁴⁹ Or, having covered.

⁶⁵⁰ The explanation in Dṭṭ implies ‘from the middle [of the river] as far as the southern shore and from the middle [of the river] as far as the northern shore’. *Ito nava ito navāti ito majjhaṭṭhānato yāva dakkhiṇatīrā nava, ito majjhaṭṭhānato yāva uttaratīrā nava*. Dṭṭ III: 73

⁶⁵¹ In PTS, *suci-pāsena*. In CS, SHB (636) and Thai (99), *sūcipāsena*. *Suci* (pure, white, clean) in PTS is not fitting in the context and seems to be a typo. Therefore, *sūcipāsena* is appropriate as it is accepted by the other three editions and as the meaning fits the context.

⁶⁵² In PTS and SHB (636), *bahum*. In CS and Thai (99), *bahu*.

a finger from the great earth, the remaining earth is more than the earth taken with a finger. Or, just as, if a person points a finger towards the great ocean, the remaining water⁶⁵³ is indeed more than the water pointed by the finger. And, just as, if a person points a finger towards the sky (/space), the remaining sky is more than the sky pointed by the finger. Thus, the unseen virtues should be known by the Elder as more⁶⁵⁴ than the visible virtues of the Buddha. And, this has been said:

A Buddha also should praise the quality⁶⁵⁵ of [another] Buddha,

And not speaking for another aeon;

An aeon may waste away while lasting long

The quality⁶⁵⁶ of the Tathāgata does not waste away.⁶⁵⁷

⁶⁵³ In PTS, *sesa-udakam*. In CS, SHB (636) and Thai (99), *avasesam udakam*.

⁶⁵⁴ In PTS, CS and SHB (636), *bahū* (without *sandhi*: *bahu*). In Thai (99), *bahutara*.

⁶⁵⁵ There are several renderings of *vaṇṇa*; some of the most common are: color, caste, appearance, quality, etc. Both I.B. Horner and Peter Masefield (see n657 of this thesis) have preferred ‘praise’. However, since this stanza is in praise of the Buddha’s qualities, not his complexion or appearance, ‘quality’ is appropriate in this context. Cf. Peter Masefield (1997): 21.

⁶⁵⁶ In PTS, *vaṇṇena*. In CS, SHB (637) and Thai (99), and other texts (see the next note), *vaṇṇo na*. The latter is the correct form as it is accepted by other editions and texts. See the next note. For *vaṇṇo*, cf. D I: 1ff; DA I: 37-38; Bhikkhu Bodhi (2007): 51ff, 92f.

⁶⁵⁷ This verse is also found in DA I: 288; MA III: 423; UdA: 336; BvA: 135; CarA: 8; ApA: 388; DT I: 11 & 65; MT (*Mūlapaṇṇāsa-ṭīkā*, *Ganthārambhakathāvaṇṇanā*); ST (*Sagāthāvaggatīkā*, *Ganthārambhakathāvaṇṇanā*); AT (*Ekakanipāta-ṭīkā*, *Ganthārambhakathāvaṇṇanā*); NettI (*Ganthārambhakathāvaṇṇanā*) *Vinayavinicchayaṭīkā* (*Ganthārambhakathāvaṇṇanā*); *Vajirabuddhi-ṭīkā* (*Ganthārambhakathāvaṇṇanā*); *Sāratthadīpanī-ṭīkā* (*Paṭhama-bhāgo*, *Ganthārambhakathāvaṇṇanā*).

Translation by I.B. Horner (1978: 193-194):

Even a Buddha should speak praise of a Buddha
Even if he is not speaking of another aeon.
In a long intermediate period an aeon might waste away.
Praise of a Tathāgata should not waste away.

Translation by Peter Masefield (1995: 871):

Even if a Buddha were to recite the praise of a Buddha, proclaiming nothing else for a *kalpa*, it would be the *kalpa* that would, in the long length of time, become exhausted, not the praise of a Tathāgata that would become exhausted.

Likewise, the joy and delight⁶⁵⁸ of remembering the virtues of the Elder's own and the teacher's filled the entire body like the water rising to the great lake having burst upwards, like the wind pervading, like the flood in between two great rivers. Thence, the Elder reflected: "indeed, my aspiration has been fulfilled, my ordination has been well received, I ordained in the vicinity of a teacher of such kind."⁶⁵⁹ To him,⁶⁶⁰ stronger joy and delight arose. Then the Elder, thinking "whom shall I declare (/express) this joy and delight": any *samaṇa* or *brāhmaṇa* or a deity or an evil one will not be able to acknowledge having befitted this firm conviction⁶⁶¹ of mine; I will indeed express this delight to the teacher; and the teacher will be able to acknowledge me. Leave alone my joy and delight, he is able to acknowledge accepting the mind of all the hundred *samaṇa*-s or of thousand *samaṇa*-s or of hundred thousand *samaṇa*-s expressing delight like me. [878] Just as, a small pond⁶⁶² or a cave is not able to receive the great river Candabhāga, moving⁶⁶³ and covering eighteen *yojana*-s; certainly, a great sea receives that. Leave alone Candabhāga, a great sea receives hundreds, thousands and also hundred-thousands of such river; it is not evident whether it is empty or full by that⁶⁶⁴ to that.⁶⁶⁵ Likewise, my teacher is able to accept

⁶⁵⁸ The renderings of *pīti* and *somanassa* provided by Pāli-English Dictionaries are synonymous; very often both are translated as 'joy' and 'delight' without any distinction leading to confusion. Thus, in this translation, 'joy' has been used for *pīti* and 'delight' for *somanassa* to show their distinction at least in Pāli.

⁶⁵⁹ The CS, SHB (637) and Thai (99) combine the present sentence with the next sentence: ... *satthu santikepabbajito 'ti āvajjantassa balavataram* However, PTS takes them as two separate sentences: ... *satthu santikepabbajito ti, āvajji. Tassa balavataram*

⁶⁶⁰ Or 'in him'.

⁶⁶¹ Cf. K.L. Dhammajoti (2018): 306.

⁶⁶² In PTS and SHB (637), *kussubbho*. In CS and Thai (100), *kusumbhā*.

⁶⁶³ Or 'flowing/gushing'.

⁶⁶⁴ Referring to the rivers.

⁶⁶⁵ In PTS and SHB (637), *tassa*. In CS and Thai (100), *assa*.
Referring to the great sea.

considering a little of all the delight,⁶⁶⁶ being expressed, of hundred, thousand and hundred thousand of *samaṇa* like me. The rest of the *samaṇa*-s and *brāhmaṇa*-s, etc. are not able to accept⁶⁶⁷ my joy like a small pond or a cave [does not receive] Candabhāga. Good, if I inform the teacher of my joy and delight. Having risen up from his cross-legged seated position, having shaken the leather seat,⁶⁶⁸ having taken it, having plucked⁶⁶⁹ the stem of the flowers in the evening, having approached the teacher when [the juice of the flowers] were dripping,⁶⁷⁰ expressing (informing) his own joy, he has said *evaṃ pasanno ahaṃ bhante* (Venerable Sir, I am pleased indeed) etc.

Therein, indeed pleasing⁶⁷¹ (*evaṃ pasanno*): “the faith which has arisen; thus, I have faith” is the meaning.

Higher and wiser (*bhiyyo ‘bhiññataro*): “exceedingly higher and distinguished or exceedingly higher and possessed of higher knowledge, is knowledge beyond others” is the meaning.

With regard to the perfect enlightenment (*sambodhiyaṃ*) means with regard to the knowledge of all-knowing or with regard to the knowledge of the path of/to *arahat*-hood. Indeed, the qualities of the Buddha, which is all-embracing, has been gained

⁶⁶⁶ In PTS and SHB (637), *somanassam*. In CS and Thai (100), *pītisomanassam*.

⁶⁶⁷ In PTS, *paṭicchitum*. In CS, SHB (637) and Thai (100), *samṭaṭicchitum*.

⁶⁶⁸ Or, ‘the leather cushion’. Shaken probably to clean off any dust.

⁶⁶⁹ In PTS and SHB (637), *chinditvā*. In CS and Thai (100), *chijjivā*.

⁶⁷⁰ Cf. DṬ III: 73. Possibly the liquid dripping down drop by drop from the broken stem.

⁶⁷¹ Piya Tan (2005: 112 n26) renders this phrase as ‘it is clear to me’.

through the path of *arahat*-hood.⁶⁷² The two chief disciples also attained the *sāvaka-pāramī-ñāṇa* (the knowledge of the perfection of a disciple) through the path of *arahat*-hood. The Pacceka-Buddhas [attained] the knowledge of the solitary enlightenment. The Buddhas [attained] the knowledge of all-knowing and the entire qualities⁶⁷³ of a Buddha. Indeed, all of them⁶⁷⁴ prosper by the path of/to *arahat*-hood. Therefore, the knowledge of the path of/to *arahat*-hood is [a name for] the perfect enlightenment. On account of that, there is none higher than the Blessed Ones. Therefore, he said: “the Blessed One is higher and wiser, such as with regard to the perfect enlightenment” (*bhagavatā bhiyyo ‘bhiññatāro yadidaṃ sambodhiya*).

Lofty (*ulārā*) is excellent.⁶⁷⁵ This indeed is the expression of excellence: “they eat the excellent solid food,” in such contexts, it is understood in the sense of sweet thing; “Vacchāyana,⁶⁷⁶ due to being lofty, praises Samaṇa Gotama out of commendation,” in such contexts, it is in the sense of excellence. “The limitless and excellent radiance,” in such contexts, it is in the sense of greatness. Here, it has been understood in the sense of excellence. Therefore, “lofty” (*ulārā*) is spoken as excellent.

Bold (*āsabhī*) is unmovable and unshakable like the words of a noble person.

⁶⁷² Nyanatiloka renders *arahatta-magga* as ‘path of holiness’. See BDN.

⁶⁷³ In PTS, Thai (101) and CS, *buddha-guṇe*. In SHB (638), *buddhañāṇe*.

⁶⁷⁴ In PTS, *tesaṃ*. In CS, SHB (638) and Thai (101), *nesaṃ*.

⁶⁷⁵ See also DA II: 639. Cf. DA II: 433; DA III: 962; AA III: 313; UdA: 245; VvA: 10-11.

See also Peter Masfield (1997): 15-16.

⁶⁷⁶ Vacchāyana is a wandering ascetic (*paribbājaka*), also known as Pilotika. See M I: 175ff; MA II: 194. Cf. DPPN.

Certainly grasped⁶⁷⁷ (*ek' aṃso gahito*): by knowledge from hear-say or by knowledge from teacher-lineage. [879] “The concluding statement ‘certainly grasped’ (*ek' aṃso gahito*), has been explained like having penetrated by knowledge from somebody saying so or having not spoken by hear-say⁶⁷⁸ or by knowledge from sacred text or by knowledge from suitability or by knowledge from likeness to own view or by knowledge from logic or by knowledge from theory or by the knowledge from personal experience” is the meaning.

The lion’s roar (*sīha-nādo*) means a excellent voice (roar). The greatest voice⁶⁷⁹ has been uttered⁶⁸⁰ like by a lion that is neither sluggish nor bellowing is the meaning.

How is that, Sāriputta⁶⁸¹ (*kin nu*⁶⁸² *Sāriputtā*): why did this discourse start? For the inducement to give an inquiry.⁶⁸³ Having roared the lion’s roar, a certain person is not able to give an inquiry with regard to his own lion’s roar, he does not accept the

⁶⁷⁷ ‘*Ekamso*’ literally means either ‘definitely/surely/certainly/absolutely’ or ‘one shoulder’ which also gives the meaning as ‘one aspect’. Therefore, in the context of the *Sampasādanīya-sutta*, ‘*ekamso gahito*’ could also be rendered as ‘having considered/grasped one aspect’ – for, the Buddha questions Sāriputta’s declaration made, having considered one aspect of the context. The DA’s brief explanation (DA III: 878-879) in fact suggests this. Unfortunately, the DṬ does not provide any particular explanation with regard to the term alone. The translators of the *Sampasādanīya-sutta*, except T.W. Rhys Davids, however, have rendered ‘*ekamso*’ as ‘certainty’ and ‘absolutely’ respectively – see LDB: 417 and DISF: 112. T.W. Rhys Davids (DLB III: 95) does not provide a direct rendering of the term as he translates considering the whole statement.

⁶⁷⁸ In PTS and SHB (638), *iti kirā*. In CS and Thai (102), *itikirāya*.

⁶⁷⁹ Literally, ‘a noble roar’ or ‘a noble sound’. However, ‘a noble voice’ suits better in this context as it refers to the subject of the discussion.

⁶⁸⁰ Literally, ‘has been roared’. Cf. previous note.

⁶⁸¹ Translators have differed in translating this phrase: ‘how is this?’ – LDB: 415; ‘of course ...’ – DLB III: 95; ‘well now ...’ – DISF: 112.

⁶⁸² In CS and Thai (102), *te*. PTS and SHB (638) has the same form as *nu*.

⁶⁸³ The DṬ explains *anuyogadāpan’ atthaṃ* as ‘to clarify the inquiry’ (*anuyogaṃ sodhāpetum*). See DṬ III: 75.

contradiction;⁶⁸⁴ it is like a fallen monkey on the plaster.⁶⁸⁵ Just as, an unclean burning copper, having been kindled, becomes charcoal;⁶⁸⁶ thus it is like the charred charcoal. Causing to give, one is able to give an inquiry with regard to the lion's roar; he accepts the contradiction; he shines much exceedingly like the burning undefiled gold and silver. Such is the Elder. On account of that, the Blessed One, having known that "this is one who is able to inquire," started this discourse for the inducement of giving an inquiry with regard to the lion's roar.

Therein, all of them (*sabbe te*) means all of them⁶⁸⁷ by you. "Such morality" (*evam sīlā*), in such contexts, he asks about morality and etc. by mundane and supramundane means. Their detailed explanations are explained in the *Mahāpadāna[-sutta]*.⁶⁸⁸

Sāriputta, what will they be (*kim pana sāriputta ye te bhavissanti*): and, the past ones as far as the dissolved, having been extinguished like the flame of a lamp gone to the state of non-existent; when dissolved thus, when gone to the state of non-existent, he said thus, asking: how will you know 'what' (*kiṃ*) are the qualities of the past Buddhas, which have been known having defined with your own mind?

⁶⁸⁴ According to DṬ (III: 75), *nighamsanaṃ* means *vimaddanaṃ* (crushing/ destroying).

⁶⁸⁵ The *Nālandāsuttavaṇṇanā*, in the last clause of this sentence, has *silese* (on the riddle/puzzle) instead of *lepe*. See SA III: 209.

⁶⁸⁶ In CS and Thai (102), *jhāmāṅgāro*. In PTS and SHB (638), *aṅgāro*.

⁶⁸⁷ Referring to the Fully Enlightened Ones (*sammāsambuddha-s*) of the past. See DṬ III: 75

⁶⁸⁸ See D II: 41-45.

However, Sāriputta, [do] you [know] that I now (*kim pana sāriputta ahan te etarahi*): how do you know them, the future Buddhas, who are unborn, non-existent⁶⁸⁹ and not arisen? Knowing their traces and space is like vision of the path. At present, you live with me at same monastery; wander together for alms-food; sit [at my] right side during Dhamma discourse. While exerting, he said thus: “how have been my qualities known by you with your own mind?” When asked, the Elder denied: “this indeed is not, Venerable Sir” (*no h’ etaṃ bhante*). And, there is known as well as not known to the Elder. Why does he deny in his own state of knowing and in the state of not knowing? He does not do in the state of knowing; he does only in the state of not knowing.

When started to inquire, the Elder understood: “this inquiry⁶⁹⁰ is with regard to the *sāvaka-pāramī-ñāṇa* (the knowledge of perfection of a disciple), this inducement is with regard to the knowledge of all-knowing.” Having not denied with regard to his own *sāvaka-pāramī-ñāṇa* (the knowledge of perfection of a disciple), he denies [880] with regard to the knowledge of all-knowing in the state of not knowing. Therefore, he explains this: “Blessed One, I do not have the morality, equipoise, wisdom, liberation, cognizance and reason, skill and all-knowing knowledge of the past, future and present Buddhas.”

In this case (*ettha*): among these past, etc. divisions⁶⁹¹ of the Buddhas.

⁶⁸⁹ Also rendered as ‘not [yet] reborn’. Cf. André Bareau (1957): 357.

⁶⁹⁰ In CS, SHB (639) and (103), *na ayaṃ anuyogo*. In PTS, *ayaṃ anuyogo*.

⁶⁹¹ i.e., the division of the three time periods.

Then, now for what (*atha kiñ carahi*) means then he says: “why has such been spoken by you with regard to such non-existent knowledge?”

In conformity of the Dhamma (*dhamm’ anvayo*): having followed the inquiry of the knowledge from the realization of the Dhamma, the logical reasoning has been understood as inference knowledge which has arisen. Or, he says: “Blessed One, having abided in the *sāvaka-pāramī-ñāṇa* (the knowledge of perfection of a disciple), I know the knowledge of all-knowing⁶⁹² by this manner.” Indeed, the inference knowledge of the Elder is infinite and limitless. Just as, there is no finite or limit of the all-knowing knowledge, thus is the inference knowledge of the General of the Dhamma. Therefore, he knows that he⁶⁹³ is of such kind by this and unsurpassable by this. Indeed, the inference knowledge of the Elder is like having (/possessing) the all-knowing knowledge. Now, he said “just as, Venerable Sir” (*seyyathā pi bhante*) etc. pointing out the simile to expound that inference knowledge.

Therein, because of which the bastion etc. in the Majjhimapadesa⁶⁹⁴ may not be solid or weak or may not be altogether, a robbery is not uncertain; therefore, having considered that, he said “frontier the city” (*paccantimaṃ nagaraṃ*).

⁶⁹² In Thai (104), *sabbaññutañāṇaṃ* is omitted.

⁶⁹³ Referring to the Buddha. In CS, SHB (639) and Thai (104), the statement is as follows: *tena so iminā evaṃ vidho iminā anuttaro satthā’ ti jānāti*. However, the PTS omits *satthā*, and mentions *sati* instead.

⁶⁹⁴ In CS and Thai (104), ... *majjhimapadesa nagarassa uddhāpapākārādīni* In PTS and SHB, ... *majjhimapadesa nagarassa uddāpapākārādīni*
Majjima-padesa is the country of Central India, which was the birthplace of Buddhism and the region of its early activities. For details, see DPPN.

Mighty bastion (*daḥh' uddāpaṃ*)⁶⁹⁵ is a base with solid encircling wall.

A gateway with solid encircling wall (*daḥha-pākāra-toraṇaṃ*): a solid encircling wall and a solid doorpost.

Why did he say “single gate (*eka-dvāraṃ*)?” It should be understood that there are many gates in the city with many strong⁶⁹⁶ gatekeepers. Only one⁶⁹⁷ fits at one gate. And, another similar was not in the Elder's thought. Therefore, to show only a single gate for the sake of a simile of his own skilled understanding, he said “one door” (*eka-dvāraṃ*).

Wise (*paṇḍito*): endowed with erudition.⁶⁹⁸

Accomplished⁶⁹⁹ (*vyatto*)⁷⁰⁰: the pure knowledge endowed with accomplishment.⁷⁰¹

Intelligent (*medhāvi*): endowed with intelligence with regard to the so-called wisdom to be arisen at that time.

⁶⁹⁵ In CS and Thai (104), *daḥhuddhāpaṃ*. In PTS and SHB (639), *daḥh' uddāpaṃ*.

⁶⁹⁶ Or, ‘wise’.

⁶⁹⁷ In CS, SHB (639) and Thai (105), *ekova*. In PTS, *eko*.

⁶⁹⁸ Or, ‘endowed with wisdom’.

⁶⁹⁹ Or ‘learned’.

⁷⁰⁰ In CS and Thai (105), *byatto*. In PTS, *vyatto*.

⁷⁰¹ The explanation of *vyatto* is omitted in SHB (639). Instead, the text mentions the exposition of *paṇḍito* as: *paṇḍiccena samannāgato, visadaññaṇo*. However, in the PTS, CS, and Thai (105), *visadaññaṇo* is part of the explanation of *vyatto*, not *paṇḍito*.

The path around the city⁷⁰² (*anupariyāya-pathaṃ*) means the path with an encircling wall by the name *anupariyāya*.

The joint of the wall (*pākāra-sandhiṃ*): the disjoined place of two bricks.

The hole of the wall (*pākāra-vivaraṃ*): the destroyed place of the wall.

Defilements of the mind⁷⁰³ (*cetaso upakkilese*): the five mental hindrances are the defilements; [881] which torment, cause pain and oppress⁷⁰⁴. Therefore, they are called mental defilements.

Weakening with wisdom (*paññāya dubbalī-karaṇe*):⁷⁰⁵ the hindrances, which are arising, are not allowed to arise with the arising of wisdom,⁷⁰⁶ they are not allowed to grow with the arising of wisdom. Therefore, they are called weakening with wisdom.

⁷⁰² Cf. Joseph Marino (2015): 90.

⁷⁰³ Or, ‘mental defilements’.

⁷⁰⁴ In CS and Thai (105), *vibhādentī*. In SHB (639), *vihiṭhenti*. In PTS, *viheṭhenti*.

⁷⁰⁵ In the *Sampasādanīya-sutta*, this part of the sentence is ‘*cetaso upakkilese paññāya dubbalī-karaṇe*’, which Maurice Walshe translates as ‘defilements of mind which weaken understanding’ (see LDB: 418). Piya Tan’s rendering ‘mental impurities sapping the strength of wisdom’ also connotes similar meaning (see DISF: 113). Their renderings are not agreeable. The rendering by T.W. Rhys Davids and C.A.F. Rhys Davids as “suppressing the corruptions of mind by wisdom” is more appropriate (see DLB III: 96). Or to be more literal: weakening the defilements of the mind with wisdom. The context at this stage of the discourse clearly points out that the author is stating that the five mental hindrances have been abandoned on account of weakening [them] with wisdom. Furthermore, that the mental defilements are suppressed with wisdom is also supported by this commentarial explanation.

⁷⁰⁶ In other words, the hindrances are not allowed to arise by wisdom which has already arisen. In SHB (640), this part of the sentence (*uppannāya paññāya vadḍhitum na denti*) is omitted.

Mind firmly established (*supatiṭṭhita-cittā*): having well-established the mind in the four foundations of mindfulness.

The seven factors of enlightenment as they really are (*satta bojjhaṅge yathā-bhūtaṃ*): having cultivated the seven factors of enlightenment in accordance with [their] intrinsic nature.

Incomparable perfect enlightenment (*anuttaraṃ sammā-sambodhiṃ*): he points out that they penetrated the arahatship and the all-knowing knowledge.⁷⁰⁷ Or, here,⁷⁰⁸ the foundations of mindfulness are insight, the path to the factors of enlightenment, incomparable perfect enlightenment, arahatship. Or, foundations or the path are combined with the factors of enlightenment, as well as the perfect enlightenment and arahatship. Indeed, the expounder of the *Dīgha Nikāya* and its commentaries, Elder Mahāsīva⁷⁰⁹ said: “having considered ‘the insight as the foundations of mindfulness and the all-knowing knowledge as the path with regard to the factors of enlightenment’, there may be a beautiful question. Such is not acceptable.” Thus, the Elder points out the difference in the cultivation of the foundation of mindfulness and in perfect enlightenment, like in the middle of broken gold and silver, with regard to the abandoning of the hindrances of all the Buddhas. Having abided here, the simile should be fitted. Indeed, venerable Sāriputta pointed out a frontier city, pointed out an

⁷⁰⁷ In CS and Thai (105), *arahattaṃ sabbaññutaññāṇaṃ vā*. In PTS and SHB (640), *vā* is not mentioned.

⁷⁰⁸ Or, ‘in this context’.

⁷⁰⁹ G.P. Malalasekera, in his DPPN, records eight Mahāsīva-s. Among them, one was a king of Sri Lanka and others were Buddhist monks of different time periods. According to Malalasekera, the Mahāsīva in question here was a famous commentator, also known as Dīghabhāṇaka.

encircling wall, pointed out the path of penetration,⁷¹⁰ pointed out a gate, pointed out a wise⁷¹¹ gatekeeper, pointed out many living-beings at the entrance and exit⁷¹² of the city, and pointed out the well-known condition of those living beings of the wise gatekeeper. Therein, “like what and by whom” means *nibbana* is like the city; morality is like the encircling wall; concentration⁷¹³ is like the path of penetration; the noble path is like the door; the General of the Dhamma is like the wise gatekeeper; the Buddhas of the past, future and present are like many living-beings at the entrance and exit of the city. Venerable Sāriputta’s well-known condition of the morality and concentration etc. of the past, future and present Buddhas is like the well-known condition of those living-beings of the gate-keeper. To that extent, an inquiry of his own lion’s roar is given by the Elder: “Blessed One, having abided in the knowledge of perfection of a disciple (*sāvaka-pāramī-ñāṇa*), I know in accordance with the logical reasoning and in accordance with the conformity of the Dhamma.”

Here, Venerable Sir, I, where the Blessed One (*idhāhaṃ bhante yena bhagavā*):⁷¹⁴ why did this discourse start? [882] For the purpose of pointing out the achievement of the knowledge of perfection of a disciple (*sāvaka-pāramī-ñāṇa*). This is the meaning here: “Blessed One, obtaining the knowledge of perfection of a disciple (*sāvaka-*

⁷¹⁰ In PTS, *pariyāya-paṭhaṃ*, which is incorrect. Note the cerebral *th* (*th* with a dot underneath). The correct form should be *pariyāya-pathaṃ*, as in CS, SHB (640) and Thai (106). See also *pariyāya-patho* in the next sentence.

⁷¹¹ Or, ‘strong’.

⁷¹² In CS, SHB (640) and Thai (106), *pavesanaka*. In PTS, *pavisanake*.

⁷¹³ In CS, *hirī* (modesty).

⁷¹⁴ The *sutta* sentence is *idhāhaṃ bhante yena bhagavā ten’ upasaṃkamim dhamma-savanāya* (see D III: 101-102), which has been translated as “It happened one day, lord, that I had come to the Exalted One to listen to the exposition of the norm” by T.W. Rhys Davids and C.A.F. Rhys Davids (see DLB III: 97).

pāramī-ñāṇa) with regard to the ninety-five heresies,⁷¹⁵ having approached not other *samaṇa* or *brāhmaṇa* I gained,⁷¹⁶ it is only having approached you and attending you, I gained.”

Therein ‘here’ (*idhā*) is an indeclinable. I approached for hearing the Dhamma (*upasaṅkamiṃ dhamma-savanāyā*): and also,⁷¹⁷ approaching you, not approaching for taking robes etc., but approaching for the purpose of hearing the Dhamma, having approached thus, I gained the knowledge of perfection of a disciple (*sāvaka-pāramī-ñāṇa*).

When is the Elder approaching for the purpose of hearing the Dhamma? He is approaching on the day of teaching the *Vedanā-pariggāhaka[-sutta]*⁷¹⁸ to the nephew, mendicant Dīghanaka,⁷¹⁹ at Sūkara-khata-leṇa (the cave dug by pig⁷²⁰). Then indeed he gained the *sāvaka-pāramī-ñāṇa* (the knowledge of perfection of a disciple). On that day, the Elder, having taken the palm-leaf-fan,⁷²¹ standing [aside] and fanning

⁷¹⁵ See DṬ III: 79. Cf. W.H. Skyes (1941): 21.

⁷¹⁶ Here, the Thai edition (107) mentions *sāvakapāramīñāṇaṃ. ... upasaṅkamitvā sāvakapāramīñāṇaṃ paṭilabhiṃ*.

⁷¹⁷ In CS, *pana*. In PTS, SHB (641) and Thai (107), *pi ca*.

⁷¹⁸ The discourse is also known as *Dīghanaka-sutta* (see DPPN) named after the mendicant Dīghanaka. Naming *sutta*-s after the person/people to whom the discourses were taught is a common feature in the Pāli canon. For the complete *sutta*, see M I: 497-501. See the following note also.

⁷¹⁹ Dīghanaka is said to be Sāriputta’s nephew (sister’s son). See DPPN.

It is stated, during the conversation between the Buddha and Dīghanaka, the Elder was listening to the conversation while fanning the Buddha (see M I: 500-501). See Rhys Davids’ explanation in DLB III: 96 n1. It is on that day it is referred to herein. The *Dīghanaka-sutta* states that, at the end of the Buddha’s teaching, Dīghanaka embraced Buddhism. See also n718 of this thesis.

⁷²⁰ Both Bhikkhu Ñāṇamoli (MLDB: 603) and I.B. Horner (MLS II: 176) render as Boar’s Cave. The cave is said to be on the side of Gijjhakūta mountain in Rājagaha.

⁷²¹ i.e., fan made of Palmyra tree leaf (*tāla-vaṇṭaṃ*). Carrying such a fan by Buddhist monks is still a common practice in present Sri Lanka.

the Blessed One,⁷²² having listened to that discourse, indeed came to possess the knowledge of perfection of a disciple (*sāvaka-pāramī-ñāṇa*) there.

Highest of the highest and excellent of the excellent⁷²³ (*uttar' uttarim paṇīta-paṇītam*): he taught the highest of [all] the highest.⁷²⁴

Countering the evil and the good⁷²⁵ (*kaṇha-sukka-sappaṭibhāgaṃ*) means the evil as well as the good; having countered and contrasted that,⁷²⁶ the good has warded off the evil, the evil has warded off the good; having countered thus, he taught about the evil and the good. While teaching about the evil, he taught about his own endeavor and his own fruition. While teaching about the good, he taught about his own endeavor and his own fruition.⁷²⁷

The direct knowledge with regard to that Dhamma; here I have realized⁷²⁸ one particular Dhamma⁷²⁹ among the Dhamma-s (*tasmim dhamme abhiññā idh' ekaccaṃ dhammaṃ dhammesu niṭṭham agamaṃ*): herein, among that Dhamma which has been taught, having known⁷³⁰ the knowledge of the perfection of a disciple (*sāvaka-*

In Thai (107), *tālapaṇṇaṃ*. In PTS, CS and SHB (641), *tāla-vantaṃ*.

⁷²² See also M I: 500-501.

⁷²³ Cf. T.W. Rhys Davids (1921): 97; Maurice Walshe (1995): 418; Piya Tan (2005): 113.

⁷²⁴ This means: higher than the previous higher, excellent than the previous excellent.

⁷²⁵ Literally, 'countering the dark and the light'. Cf. renderings by Maurice Walshe (LDB: 418) and Piya Tan (DISF: 113). T.W. Rhys Davids (DLB III: 97) renders *kaṇha-sukk-asappaṭibhāgaṃ* as 'with comparison of the things of light and the things of darkness'.

⁷²⁶ With their opposites and with their results respectively. Cf. *kaṇha-sukka* in *Critical Pāli Dictionary*.

⁷²⁷ See also D I: 79.

⁷²⁸ Or 'arrive conclusively' as Piya Tan (2005: 113) renders.

⁷²⁹ i.e., faith in the teacher. See D III: 102.

⁷³⁰ In CS and Thai (108), *sañjānitvā*. In PTS and SHB (641), *jānitvā*.

pāramī-ñāṇa), I have realized one certain Dhamma among the Dhamma-s. Among which Dhamma-s? Among the Dhamma-s of the four Truths. Here, this is conversation of the Elders: to the extent the Elder Summa,⁷³¹ a resident of Kāḷhāla,⁷³² says: “now there is no realization regarding the Dhamma-s of the four truths.” He⁷³³ realized regarding the Dhamma-s of the four truths by the first path on the very day of seeing Assaji,⁷³⁴ the great disciple. Afterwards, he has realized regarding the Dhamma-s of the four truths by the higher threefold path at the entrance of Sūkara-khaṭa-lena. In this [883] instance, ‘in relation to the Dhamma-s’ [it means] he realized in relation to the qualities of the Buddha. Elder Cūlasīva,⁷³⁵ a resident of Lokuttara,⁷³⁶ having said all in this manner, saying: “in this instance, ‘in relation to the Dhamma-s’ means the realization of arahatship.” Indeed, the expounder of the *Dīgha Nikāya* and its commentaries of the *Tipiṭaka*, Elder Mahāsīva,⁷³⁷ saying the previous statement in that manner, saying “in this instance, ‘in relation to the Dhamma-s’ means the realization with regard to the knowledge of the perfection of a disciple (*sāvaka-pāramī-ñāṇa*),” and said: “indeed, the qualities of the Buddha have been realized with inference knowledge.”

⁷³¹ In PTS and SHB (641), *summatthera*. In CS, *sumatthera*. In Thai (108), *sumanatthera*.

G.P. Malalasekera, in his DPPN, mentions two monks by the names Sumā Thera and Summa Thera. The latter is said to be an eminent commentator quoted by Buddhaghosa.

⁷³² In CS and Thai (108), *kāḷavallavāsī*. In SHB (641), *kāḷavallivāsī*. In PTS, *Kaḷhālavāsī*.

⁷³³ Referring to Sāriputta.

⁷³⁴ Assaji was one of the first five disciples of the Buddha. For a short biography, see Lakshmi R. Goonesekere (1966): 216-217.

⁷³⁵ For a brief detail about this Elder, see DPPN.

⁷³⁶ In CS and Thai (108), *lokantaravāsī*. In SHB (641), *tilokanagaravāsī*. In PTS, *lok’uttara-vāsī*.

⁷³⁷ See n709 of this thesis. See also n848 of this thesis

Faith⁷³⁸ in the teacher (*satthari pasīdim*) means having concluded⁷³⁹ thus with regard to the Dhamma-s of the knowledge of the perfection of a disciple (*sāvaka-pāramī-ñāṇa*), [I am] pleased in the teacher exceedingly that “the Blessed One is the Perfect and Complete Enlightened One”⁷⁴⁰ (*sammā-sambuddho vata bhagavā*).

The Dhamma of the Blessed One is well-spoken (*sv’ ākkhāto bhagavatā dhammo*) means it is well-spoken, well-established, leading to emancipation, leads towards the path and fruit, is for the purpose of subduing greed, hatred and ignorance.

The community of monks is well-practiced (*suppaṭipanno saṅgho*): [saying] “I am pleased⁷⁴¹ in the Blessed One,” he points out that the community of the disciples of the Buddha, the Blessed One, devoid of dishonesty, and such faults, are coursed in the proper path and are well practiced.

⁷³⁸ *Pasīdim* (*pasāda* or *pasanna*) literally means ‘pleased’ (pleasant or pleasing). However, in this context, ‘pleased’ is not appropriate.

⁷³⁹ In CS, SHB (641) and Thai (109), *niṭṭham gantvā*. In PTS, *niṭṭhamgantvā*.
Or, ‘having reached the end (conclusion)’.

⁷⁴⁰ In CS, SHB (641) and Thai (109), *sammāsambuddho vata so bhagavā*. In PTS, *sammāsambuddho vata bhagavā*. Note, *so* is omitted in PTS edition.

⁷⁴¹ In CS and Thai (109), *pasannomhi*. In PTS and SHB (641), *pasanno ’smi*.

4.2. The Exegetical Exposition on the Wholesome Factors

Now, having sat during the day, to point out the sixteen successive Dhamma-s which have been realized, he started the discourse: “moreover, Venerable Sir, this indeed is unsurpassable” (*aparam pana bhante etad ānuttariyan*).

Therein, unsurpassable (*anuttariyan*) means the state of unsurpassable.

Just as,⁷⁴² the Blessed One teaches the Dhamma (*yathā bhagavā dhammaṃ deseti*): just as, by whichever way and of whatever discourse the Blessed One teaches, he says: “that discourse of yours is unsurpassable.”

With regard to the wholesome factors (*kusala-dhammesu*): by that discourse, he explains: “the Blessed One is unsurpassable with regard to discoursing the wholesome factors.” Or, whatever that discourse, pointing out the stage of that, he said, “with regard to the wholesome factors.”

Therein, these wholesome factors (*tatr’ ime kusalā dhammā*): there, with regard to the wholesome factors (*kusalesu dhammesu*) should be understood as these wholesome factors in the said text.

⁷⁴² Or, ‘in the manner’. Cf. T.W. Rhys Davids and C.A.F. Rhys Davids in DLB III: 97.

Therein, wholesome should be understood in five ways: by means of health, by means of blamelessness, by means of cleverness which has already arisen, by means of freedom from pain, by means of retribution of happiness. Among them, having accomplished the method of preaching the *Jātaka*-s,⁷⁴³ wholesomeness prospers⁷⁴⁴ by means of health. Having accomplished the method of preaching the discourses, [wholesomeness prospers] by means of blamelessness. Having accomplished the method of preaching the Abhidhamma, [wholesomeness prospers] by means of cleverness which has already arisen, and cleverness which has already arisen, by means of freedom from pain, by means of retribution of happiness. In this case, wholesomeness should be explained by way of the method of preaching the *Bāhiya-sutta*⁷⁴⁵ and by means of blamelessness.

The four foundations of mindfulness (*cattāro satipaṭṭhānā*) are the foundation of mindfulness on the contemplation of the body with fourteen kinds, the foundation of mindfulness on the contemplation of feeling with nine kinds, [884] the foundation of mindfulness on the contemplation of the thought with sixteen kinds, the foundation of mindfulness on the contemplation of the Dhamma with five kinds—thus, having classified with various methods, the four foundations of mindfulness, together with mundane and supra-mundane in terms of the path of concentration and insight, have been discoursed. Here, the foundation of mindfulness of the fruit is not meant.

⁷⁴³ See L.S. Cousins (2006): 10ff.

⁷⁴⁴ In CS and Thai (110), *vaṭṭati*; in SHB (642), *vuccati*. In PTS, *vaḍḍhati*.

⁷⁴⁵ In CS and Thai (110), *bāhitikasuttanta*. In PTS and SHB (642), *Bāhiya-suttanta*.

For the discourse, see Ud: 6-9.

The four right efforts (*cattāro sammappadhānā*) means a characteristic in terms of endeavour, various duties with reference to duties: here, in such case, as a monk without giving rise to evil and unwholesome Dhamma-s which have not arisen, and in terms of concentration and insight (*samatha-vipassanā*) and the path, it is the combination of mundane and supramundane, so the four right efforts have been discourse.

The four psychic powers (*cattāro iddhipādā*) means one of classifications in terms of success, various intrinsic nature with reference to zeal etc: here, in such manner, as a monk develops the psychic power possessed of zeal, equipoise, efforts and conditionings, and in terms of concentration and insight (*samatha-vipassanā*) and the path, it is the combination of mundane and supramundane, so the four psychic powers have been discoursed.

The five faculties (*pañc' indriyāni*) means characteristics of one in terms of domination, various intrinsic natures with reference to firm resolve, etc. and intrinsic nature. And, in terms of concentration and insight (*samatha-vipassanā*) and the path, it is the combination of mundane and supramundane, so faith, etc. and the five faculties have been discoursed.

The five powers (*pañca balāni*) means classifications of one in terms of support or in terms of firmness, various intrinsic natures with reference to own characteristics. And, in terms of concentration and insight (*samatha-vipassanā*) and the path, it is the

combination of mundane and supramundane, so faith, etc. and the five powers have been discoursed.

The seven factors of enlightenment (*satta bojjhaṅgā*) means one classification in terms of release, various intrinsic natures with reference to understanding, etc. and with own characteristic. And, in terms of concentration and insight (*samatha-vipassanā*) and the path, it is the combination of mundane and supramundane, so the seven factors of enlightenment have been discoursed.

The noble eightfold path (*ariyo aṭṭhaṅgiko maggo*) means one classification⁷⁴⁶ in terms of a cause, various intrinsic nature with reference to vision, etc. and own characteristic. And, in terms of concentration and insight (*samatha-vipassanā*) and the path, it is the combination of mundane and supramundane, so the noble eightfold path has been discoursed is the meaning.

Here, Venerable Sir, a monk, by the destruction of cankers (*idha bhante bhikkhu āsavānaṃ khaya*): for what purpose⁷⁴⁷ has this been started? For the purpose of insight of the perfection of the dispensation of the Buddha. The perfection of the dispensation of the Buddha is not with the path only; indeed, it is with the fruit of arahatship. Therefore, it should be understood, to point out that, this was started.

⁷⁴⁶ The PTS edition's *eka-saṅgeho* should be *eka-saṅgaho*. See also CS, SHB (643) and Thai (111), where it is mentioned as *eka-saṅgaho*.

⁷⁴⁷ Or 'why has this started?'

This, Venerable Sir, is unsurpassable with regard to the wholesome factors (*etad ānuttariyaṃ bhante kusalesu dhammesu*): Venerable Sir, whatever this discourse with regard to the wholesome factors (*kusalesu dhammesu*), this is unsurpassable.

[885] That, Blessed One (*taṃ bhagavā*): the Blessed One directly knows that discourse fully and entirely.

That, to the Blessed One (*taṃ bhagavato*): that discourse is directly known to the Blessed One fully and entirely.

There is nothing more to be realized (*uttariṃ*⁷⁴⁸ *abhiññeyyaṃ n' atthi*): there is nothing that should be well known further. With reference to this, there is not another Dhamma or another person, which the Blessed One doesn't know. That which another recluse fully knows, is not fully known by you, a certain recluse or brahmin full knowing that [means] there is someone who knows better the Blessed One, his wisdom may be superior.⁷⁴⁹

Whatever this with regard to the wholesome factors (*yad idaṃ kusalesu dhammesu*): here 'whatever this' (*yad idaṃ*) is a conjunction. Here, this is the meaning: "there is none higher than the Blessed One with regard to the wholesome factors." Or pointing

⁷⁴⁸ In CS, SHB (643) and Thai (112), *uttari*.

⁷⁴⁹ This definition of *uttariṃ abhiññeyyaṃ n' atthi* is again mentioned later in p. 176 of this thesis with no major difference. See n932. See also DA III: 895-896.

out “the Blessed One is unsurpassable with regard to the wholesome factors,” by this expression⁷⁵⁰ he explains, “I am indeed pleased in the Blessed One, Venerable Sir.”

Hereafter, ‘moreover’ (*aparaṃ pana*), in such contexts, we will explain⁷⁵¹ only the special cases. The previous similar occurrence should be understood according the said manner.

4.3. The Exegetical Exposition on the Sense-Bases

With regard to the sense-bases (*āyatana-paññattīsu*⁷⁵²) means with regard to further insight into the sense-bases. Now, pointing out those sense-bases,⁷⁵³ he said: “these six, Venerable Sir” (*cha imāni bhante*⁷⁵⁴), etc. This indeed is the explanation on the sense[-bases]. They have been explained in detail in *The Path of Purification (Visuddhi-magge)*,⁷⁵⁵ therefore, we do not explain⁷⁵⁶ in detail. On account of that, the detail should be understood by the said manner therein. This indeed is unsurpassable, Venerable Sir, ‘with regard to the sense-bases’ (*āyatana-paññattīsu*⁷⁵⁷) means this discourse which is unsurpassable with regard to the sense-bases by means of defining [its] inwardness, outward-ness, etc. The remaining is in accordance with the said manner.

⁷⁵⁰ Literally, action. However, in this context, his action referred here is his expression.

⁷⁵¹ Cf. Bhikkhu Ñāṇamoli (2010): 400.

⁷⁵² In CS, SHB (643) and Thai (113), *āyatanapaññattīsu*. In PTS, *āyatana-paññattīsu*.

⁷⁵³ In CS, SHB (643) and Thai (113), *āyatanapaññattiyo*. The PTS edition’s *āyatama-* must be a typo.

⁷⁵⁴ In CS, SHB (643) and Thai (113), *chayimāni bhante*. In PTS, *cha imāni bhante*.

⁷⁵⁵ See VismE: 492-496.

⁷⁵⁶ In CS and Thai (113), *vitthārayissāma*. In PTS and SHB (643), *vitthārayāma*.

⁷⁵⁷ In CS, SHB (643) and Thai (113), *āyatanapaññattīsu*. In PTS, *āyatana-paññattīsu*.

4.4. The Exegetical Exposition on the Modes of Conception

With regard to the modes of conception (*gabbāvakkantīsu*) means with regard to the entry into the womb. Pointing out those modes of conception, he said: “these are of four, Venerable Sir” (*catasso imā bhante*), etc.

Therein, ‘not fully aware’ (*asampajāno*) means having been infatuated not knowing.

Enters the mother’s womb (*mātu-kucchim okkamati*): enters by means of reunion.

Abiding (*thāṭi*) means lives.

Comes out (*nikkhamati*): [one] comes out, while coming out also not being fully aware or confused.

This is the first (*ayaṃ paṭhamā*): this is the first mode of conception of the human beings of the natural world.⁷⁵⁸

Indeed, fully aware (*sampajāno hi kho*)⁷⁵⁹: while entering, [one enters] having been fully aware or not confused.

⁷⁵⁸ In SHB (643), *pakati-lokiya-manussānaṃ paṭhamā gabbāvakkanti* is omitted.

⁷⁵⁹ In CS and SHB (644), *sampajāno mātukucchiṃ okkamati* (enters the mother’s womb being aware). The main text ‘*sampajāno hi kho*’ from the *sutta* being explained here is omitted.

[886] This is the second (*ayaṃ dutiya*): this is the second⁷⁶⁰ mode of conception of the eighty great Elders.⁷⁶¹ Indeed, they know while entering, and they do not know while abiding⁷⁶² and descending.

This is the third (*ayaṃ tatiya*): this is the third mode of conception of the two chief disciples and the solitary Bodhisatta-s. [It is said] they gain endless pain coming out through the entrance of the female organ with difficulty,⁷⁶³ like an elephant [passing] through a keyhole, casted away along the entrance of female organ, like when falling from several hundred height, the head downward and the feet upward, by the winds born of action.⁷⁶⁴ Therefore, to them,⁷⁶⁵ “we came out” means there is no awareness. Even for those sentient beings who have fulfilled the perfections, great suffering arises in such condition; indeed, it is fit to get wearied of and to detach when abiding in the womb.

This is the fourth (*ayaṃ catuttha*): this is the fourth mode of conception by means of all-knowing Bodhisatta-s. The all-knowing Bodhisatta-s indeed know that they are taking conception in the wombs of mothers. Abiding therein, they know. And, at the time of coming out, they, having made head-downward and feet-upward due to the wind born of action, are unable to cast away. Having spread the two hands, having

⁷⁶⁰ Here, in between *dutiya gabbāvakkanti*, SHB (644) mentions *pakatilokiyamanussānaṃ paṭhamā*.

⁷⁶¹ In Thai (113), *sāvakānaṃ* is mentioned instead of *therānaṃ*. In PTS, CS and SHB (644), *asīti-mahā-therānaṃ*.

⁷⁶² Literally, ‘living’.

⁷⁶³ Or, ‘with pressure’.

⁷⁶⁴ i.e., the labor pain during childbirth. Cf. P. Gnanarama (1998): 58.

See VismE: 512 (Vism: 500), where Buddhaghosa provides a brief account of the pain during childbirth.

⁷⁶⁵ In CS and SHB (644), *nesaṃ*. In PTS and Thai (114), *tesaṃ*.

opened the eyes, they come out as if standing. Starting from the highest existence down to Avīci,⁷⁶⁶ there is not another who is fully knowing in the three time-periods, except the all-knowing Bodhisatta-s. On account of that, the ten thousand-world system trembles during their⁷⁶⁷ entry [into]⁷⁶⁸ and coming out [from] the mother's womb. The remaining should be understood in accordance with the said manner here.

4.5. The Exegetical Exposition on the Modes of Mind-Reading

With regard to the modes of mind-reading (*ādesana-vidhāsu*) means with regard to the portions not spoken. Now, pointing out those modes of mind-reading, he said: “these are of four” (*cattaso imā*), etc.

Points out with a sign (*nimittena ādisati*): he explains: “this will be by the sign of coming or by the sign of going or by the sign of standing.”

There, this is the story: a king, having taken three pearls, asked the advisor: “teacher, what is in my hand?” He looked here and he looked there. And, by that time, a lizard jumped on [thinking] “I will catch a fly.” The fly escaped during the time of being caught. He said “release and release, o great king” about the release of the fly.

⁷⁶⁶ Literary, starting from the highest existence and in-between Avīci.

⁷⁶⁷ In CS and SHB (644), *nesaṃ*. In PTS and Thai (114), *tesaṃ*.
i.e., during birth.

⁷⁶⁸ i.e., during conception.

“To you, may release be; how many release?” He looked at the sign again. Then, not far, a cock made the sound⁷⁶⁹ thrice. The Brāhmin said: “of three, great king.” Thus, one explains with a sign of coming. “They explain⁷⁷⁰ with the signs of going and abiding,”⁷⁷¹ should be understood by this means.

Of the non-human beings (*amanussānaṃ*): of the demons, goblins, etc.

[887] Of the deities (*devatānaṃ*): of the four great kings,⁷⁷² etc.

Having heard the sound (*saddaṃ sutvā*) means having known the thought of another, having heard⁷⁷³ of the speaking.

The sound of thought-vibration⁷⁷⁴ (*vitakka-vipphāra-saddaṃ*) means the sound of lamenting, of dormant and indolent, etc. arisen by means of thought vibration.

Having heard (*sutvā*) means having heard that. That sound of him is arising from thought. By means of that, he points out “thus is their mind” (*evampi te mano*).

⁷⁶⁹ i.e., sound of a cock.

⁷⁷⁰ In CS, SHB (644) and Thai (115), *kathanam*. In PTS, *kathenti*.

⁷⁷¹ In CS and SHB (644), *gataṭhita*. In PTS and Thai (115), *gatiṭhiti*.

⁷⁷² The four are: Dhataratṭa (D II: 257-258; D III: 197), Virūḷha (D II: 207, 220; D III: 198), Virūpakkha (D II: 207, 221; D III: 199) and Vessavaṇa (D II: 207; D III: 194). For a detailed account of the four great kings, see DPPN.

⁷⁷³ In CS, SHB (644) and Thai (115), *saddaṃ sutvā*. The PTS omits ‘*saddaṃ*’ before ‘*sutvā*’.

⁷⁷⁴ Cf. K.N. Jayatilleke (2008): 25; Piya Tan (2005): 79 n23.

Mental formations have been inclined⁷⁷⁵ (*mano-saṅkhārā paṇihitā*): the formations of thought have been well established.

Will reflect (*vitakkessati*): he clearly knows that he will reflect (*vitakkayissati*) and expound. He knows knowing by approaching;⁷⁷⁶ he knows previously;⁷⁷⁷ and examining closely⁷⁷⁸ the thought in the inner meditative attainment. He knows ‘by approaching’ means he knows that at the very moment of preparing *kaṣiṇa*,⁷⁷⁹ he knows, starting *kaṣiṇa*-meditation,⁷⁸⁰ in what way to realize the first absorption ... or ... the fourth absorption or the eighth meditative attainment. He knows previously means that he indeed knows [what] he started with concentration and insight. He knows that he will attain the path to stream-entrant ... also ... he will attain the path to arahatship by which manner he has started this insight. He knows having examined closely the thought in the inner meditative attainment means in what way the mental formations of this are placed. Of this means immediately after the thought, it means [one] will reflect on the reflection. From here, he knows that partaking of diminution or partaking of stagnation or partaking of distinction or partaking of penetration or the higher knowledge-s will be produced to the one that has emerged. Therein, the ordinary person knows who has the knowledge of reading others’ mind is the thought

⁷⁷⁵ Mahāsi Sayadaw (2016: 520) renders ‘*paṇihitā*’ as ‘craving’. Cf. Piya Tan (2005): 116; Peter Harvey (1994): 91; Maurice Walshe (1995): 419 and T.W. Rhys Davids (1921): 99-100. In the translation of the *Sampasādanīya-sutta*, T.W. Rhys Davids renders ‘*mano-saṅkhārā*’ separately, while Maurice Walshe and Piya Tan renders as ‘mind-force’ and ‘mental formations’ respectively.

⁷⁷⁶ See DṬ III: 86.

⁷⁷⁷ *ibid.*

⁷⁷⁸ In CS, SHB (645) and Thai (116), *oloketvā*. In PTS, *apaloketvā*.

⁷⁷⁹ Cf. A.P. Buddhadatta in *Concise Pali-English Dictionary*. See also BDN.

⁷⁸⁰ For the thirteen and their detailed analysis, see VismE: 55-77. Besides these thirteen, Buddhaghosa also continues to explain several more *kaṣiṇa*-s – see chapters iv, v and vi in Vism. See also BDN.

of very ordinary person, not of the noble ones. He does not know the thought of the lower and lowest and higher and highest with regard to the noble ones. The highest one knows of the lowest. And, among them, the stream-entrant attains the meditative attainment of the fruit of the stream-entrance; the once-returner ... the non-returner ... the arahat attains the meditative attainment of the fruit of arahatship. The highest one does not attain the lowest. Among them,⁷⁸¹ the lowest of the lowest meditative attainment becomes rebirth there.⁷⁸²

Therein that is⁷⁸³ (*tath' eva taṃ hoti*): this is the truth in all probability. What is known by means of the knowledge of the penetration of the minds of others is not something different. The remaining should be applied according to the previous manner.

4.6. The Exegetical Exposition on the Attainment of Vision

By means of exertion⁷⁸⁴ (*ātappam anvāya*), etc is explained in detail⁷⁸⁵ in the *Brahmajāla* [commentary].⁷⁸⁶ Here, this [888] is in abstract form. Exertion (*ātappam*)

⁷⁸¹ Literally, 'of them'.

⁷⁸² See also DṬ III: 87.

⁷⁸³ Cf. DLB III: 100.

⁷⁸⁴ i.e., by experiencing (attaining) exertion.

⁷⁸⁵ In CS, SHB (645) and Thai (117) *vitthāritam eva*. In PTS, *vitthāritam*.

⁷⁸⁶ DA I: 104 – *ātappam anvāyāti ādīsu vīriyaṃ kilesānaṃ ātāpana-vāseṇa* (in CS, *ātāpanabhāveṇa*) *ātappan ti vuttaṃ. Tad eva padahana-vasena padhānaṃ, punappuna payutta-vasena* (in CS, *punappunaṃ yuttavasena*) *anuyogo* (in CS, *anuyogoti*). *Iti etaṃ* (in CS, *evaṃ*) *ti-ppabhedam vīriyaṃ anvāya āgamma paṭiccāti attho*.

Bhikkhu Bodhi (2007: 129-130), in his translation of the *Brahmajāla-sutta* and its commentaries, has omitted the translation of this part.

is effort. Indeed, that exertion is which should be striven for. The inquest is which should be applied.⁷⁸⁷

Vigilance (*appamādaṃ*) means the presence of mindfulness.⁷⁸⁸

Proper mental application (*sammā-manasikāraṃ*) means the mental application (mindful-approach) resulting (arisen/produced) by means of [seeing] impermanence in impermanence, etc.⁷⁸⁹

Mental equipoise (*ceto-samādhīṃ*) means the equipoise of the first *jhāna*.⁷⁹⁰

This is the first meditative attainment of vision (*ayaṃ paṭhamā dassana-samāpatti*): having reflected on this thirty-two⁷⁹¹ aspects of the body⁷⁹² on account of repulsiveness, the meditative attainment of the first *jhāna*, which has the first attainment of vision by means of the vision of repulsiveness, is named the first

⁷⁸⁷ Or, ‘put into practice’.

⁷⁸⁸ See also S I: 86-89; A V: 21-22.

⁷⁸⁹ The *Brahmajāla-sutta-vañṇanā* (DA I: 104) provides a different definition of ‘*sammā-manasikāro*’: *sammā manasikāro ti upāyamanasikāro pathana-manasikāro* (in CS, *pathamanasikāro*), *atthato ñāṇan ti vuttaṃ hoti. Yasmiṃ hi manasikāre ṭhitassa pubbe nivāsa-ñāṇaṃ* (in CS, *pubbenivāsānussati ñāṇaṃ*) *ijjhati, ayaṃ imasmiṃ ṭhāne manasikāro ti adhippeto. Tasmā vīriyaṃ ca satīṇ ca ñāṇaṃ ca āgammāti ayaṃ ettha saṅkhepattho.*

Bhikkhu Bodhi (2007: 129-130), in his translation of the *Brahmajāla-sutta* and its commentaries, has omitted the translation of this part too.

⁷⁹⁰ The *Mahākammavibhaṅga-sutta-vañṇanā* defines *ceto-samādhīṃ* as ‘the equipoise of the divine eye’ (*cetosamādhin ti dibbacakkhusamādhīṃ*). MA V: 18.

⁷⁹¹ In CS, SHB (645) and Thai (117), *dvattiṃ sākāraṃ*. In PTS, *dvattiṃsa-sākāraṃ*.

⁷⁹² As translated by Bhikkhu Ñāṇamoli (2010): 237, 244f, 771, 777. For the list of the thirty-two, see M III: 90; VismE: 237. For their detailed analysis, see VismE: 244-257.

attainment of vision. If he is an stream-enterer, having that *jhāna* the basis, this indeed is the first meditative attainment of vision without distinction.

And, surpassing (*atikkamma ca*): and having surpassed.

Outer skin, flesh and sinew (*chavi-maṃsa-lohitam*) means the outer skin, the flesh and the sinew.

[He] contemplates on the bone (*aṭṭhiṃ paccavekkhati*) means he contemplates on the bone as bone; having contemplated on the bone as bone, the meditative attainment of the *jhāna*, which has arisen basing⁷⁹³ on the divine vision of the object of bone, is named the second meditative attainment of vision (*dutiyaṃ dassana-samāpatti*). If he attains the path to once-returner, having made that *jhāna* the basis, this is the second meditative attainment of vision without distinction. The Elder Summa,⁷⁹⁴ a resident of Kāḷhālaka,⁷⁹⁵ said: “it proceeds up to the third path.”

Consciousness-stream (*viññāṇa-sotaṃ*) means consciousness only.

Unbroken from both (*ubhayato abbochinnaṃ*): uncut by two parts.

And, established in this world (*idha-loke patiṭṭhitam ca*) means established in this world by means of desire and greed. In the second text too, this is the method.

⁷⁹³ CS does not mention *pādaka*.

⁷⁹⁴ See n731 of this thesis.

⁷⁹⁵ In SHB (646), *kāḷahākavāsī*. In CS and Thai (118), *kāḷavallavāsī*. In PTS, *kāḷhāka-vāsī*.

Approaching the *kamma* or from the *kamma* means established in this world. Drawing towards the *kamma*-existence means established in another world. What is explained by this? The knowledge of penetrating the minds of others of the trainees and the worldlings⁷⁹⁶ has been explained. Indeed, the knowledge of penetrating the minds of others of the trainees and the worldlings is the third meditative attainment of vision (*tatiyā dassana-samāpatti*).

And, not established in this world (*idha-loke appatitthitaṃ ca*) means not established in this world on account of non-desire and non-greed. In the second place also, this is the method. Or, not approaching the *kamma* or from *kamma* means not established in this world. Not drawing towards the of *kamma*-existence means not established in another world. What is explained by this? The knowledge of the penetration of the minds of others of the one freed from cankers has been explained. Indeed, the knowledge of the penetration of the minds of others of the ones freed from cankers is the fourth meditative attainment of vision (*catutthā dassana-samāpatti*). And, the insight meditation started with regard to the thirty-two⁷⁹⁷ parts of the body is also [889] the first meditative attainment of vision. The insight meditation started with regard to the object of bone is the second meditative attainment of vision. The knowledge of the penetration of the minds of others of the trainees and the ordinary beings and the knowledge of the penetration of the minds of others of the ones freed from cankers, these both are indeed steady here. Another method. The first *jhāna* is the first meditative attainment of vision. The second *jhāna* is the second ..., the third

⁷⁹⁶ See DṬ III: 88-89.

⁷⁹⁷ In CS, SHB (646) and Thai (119), *dvattiṃsākāre*. In PTS, *dvattiṃsa sākāre*.

jhāna is the third ..., and the fourth *jhāna* is the fourth. The first path is the first meditative attainment of vision. The second path ..., the third path ..., and the fourth path is the fourth meditative attainment of vision. Here, the remaining should be understood according to the previous method.

4.7. The Exegetical Exposition on the Designations of Individuals

With regard to the designations of individuals (*puggala-paññattīsu*⁷⁹⁸) means when it should be proclaimed thus “a sentient being, an individual, a man, a person” with regard to the concepts of the world by means of an ordinary expression. Indeed, two [types of] talk of the Buddhas have been explained in detail in *Poṭṭhapāda*⁷⁹⁹: the conventional talk and the ultimate talk. Therein, that ‘with regard to the designations of individuals’ is this conventional talk. Here, the Blessed One is unsurpassable with regard to the designations of individuals, which persons he is proclaiming. Pointing them, he⁸⁰⁰ said: “Venerable Sir, these seven persons are liberated by both ways” (*satt’ ime bhante puggalā ubhato-bhāga-vimutto*), etc.

Therein, liberated by both ways (*ubhato-bhāga-vimutto*)⁸⁰¹ means liberated by two kinds: liberated from the body-group (*rūpa-kāya*) by the formless meditative

⁷⁹⁸ In CS & Thai (119), SHB (646) and Thai (119), *puggalapannattīsu*. In PTS, *puggala-paññattīsu*.

The DT of the PTS edition also mentions *puggalapannattīsu*. See DT III: 91.

⁷⁹⁹ Although the CS and the SHB (646) editions mentions ‘*Poṭṭhapāda-sutta*’ (in the *Poṭṭhapāda-sutta*), the discourse however does not mention the two kinds of talks. But, it is found in the commentary of the discourse. See DA II: 382. See also Minayeff (1889): 34-35 (=KvA in JPTS III: 1-199).

⁸⁰⁰ i.e., Sāriputta.

⁸⁰¹ See also M I: 477.

attainment (*arūpa-samāpatti*) and from the mind-group (*nāma-kāya*) by the path. Having emerged from one or another of the four formless meditative attainments, having grasped⁸⁰² the conditionings, having emerged from the four cessations of the ones who attained arahatship, that is fivefold by means of reaching the state of non-return and arahatship.⁸⁰³ Here is the text⁸⁰⁴: and how is a person liberated by both ways? Here, a certain person lives having attained the eight kinds of liberations by body and having seen this with wisdom, the cankers are exhausted,⁸⁰⁵ thus, he has realized by means of the attainment of the eight kinds of liberation.⁸⁰⁶

Liberated with wisdom (*paññā-vimutto*)⁸⁰⁷ means liberated with wisdom.⁸⁰⁸ He, who is a dry-insight meditator (*sukkha-vipassako*), and who has reached arahathood, having emerged from the four *jhāna*-s, is fivefold by means of these four. Here the text has been used by means of refutation of the eight liberations.⁸⁰⁹ Just as he said: it is not the case that he lives having physically attained the eight liberations, and

⁸⁰² Or, 'having comprehended'.

⁸⁰³ For an alternative translation of this sentence, see Henepola Gunaratana (1980): 210-211.

⁸⁰⁴ In CS, SHB (647) and Thai (120), *Pāḷi*.

⁸⁰⁵ After this and before *evaṃ aṭṭhavimokkhalābhino ...* the Thai edition (120) mentions '*ayaṃ vuccati puggalo ubhatobhāgavimuttoti*'.

⁸⁰⁶ This passage is also found in the MA III: 188; AA. IV: 2-3.

For detailed explanation, see G.A. Somaratne (2013): 125; Steven Collins (2014): 260. For a detailed account on *ubhato-bhāga-vimutti* as explained in the *sutta*-s, see the former.

⁸⁰⁷ See also M I: 477-478.

⁸⁰⁸ In CS, the statement is in reverse: *paññāya vimuttoti paññāvimutto*, which is also found in AA IV: 5 along with this whole passage.

⁸⁰⁹ For the eight liberations, see D II: 70-71, 111-112. Cf. DA II: 563 For commentarial explanation of the eight, see DA II: 512-515, 563; the [*Mahānidāna-sutta*] commentary and sub-commentary on this section have been translated by Bhikkhu Bodhi (1995: 104-108). See also DṬ III: 92.

cankers are exhausted, having understood of this with wisdom, this person is called one who has been liberated with wisdom (*paññā-vimutto*).⁸¹⁰

“He experiences that for himself, which has been reached” is a bodily witness⁸¹¹ (*kāya-sakkhi*).⁸¹² He who attains the first contact of the *jhāna* in the body,⁸¹³ afterwards, he experiences the cessation and *nibbāna* for himself. It should be understood that, having made to the fruit of stream-entrant, etc. as far as the path to arahatship, he is six-fold. [890] Therefore, he said: “here a certain person lives having attained the eight liberations physically, and certain cankers are exhausted having understood of this with wisdom. This persona is called bodily-witnessed one (*kāya-sakkhī*).⁸¹⁴

“He has reached that which has been seen” is one attained through vision (*diṭṭhi-patto*).⁸¹⁵ There, this is the characteristic in brief: “sufferings, conditionings, happiness and cessation is knowledge.” Visioning, understanding, experiencing for himself and seeing with wisdom is attainment of vision. This in detail is six-fold like the bodily witnessed (*kāya-sakkhi*). Therefore, he said: “here, a certain person knows this is suffering as it is ... also ... he knows that this is the path leading to the

⁸¹⁰ This passage is also found in MA III: 188; AA IV: 3.

⁸¹¹ T.W. Rhys Davids and C.A.F. Rhys Davids render *kāya-sakkhi* as ‘bodily testimony’. See DLB III: 101.

⁸¹² See also M I: 478.

⁸¹³ In CS and Thai (120), so *jhānaphassaṃ paṭhamam phusati*. In PTS and SHB (647), *yo kāye jhānaphassaṃ paṭhamam phusati*.

⁸¹⁴ This passage is also found in MA III: 189; AA IV: 3.

⁸¹⁵ See also M I: 478.

cessation of suffering as it is; and the Dhamma-s declared by the Thus Gone One⁸¹⁶ is fully understood with wisdom and penetrated with wisdom.”⁸¹⁷ This person is called one attained through vision (*diṭṭhi-patto*).⁸¹⁸

“One liberated by faith” is one liberated by faith (*saddhā-vimutto*).⁸¹⁹ He is also six-fold according to the said manner. Therefore, he said: “here, a certain person knows this is suffering ... also ... this is the path leading to the cessation of suffering as it is (as they are). And, the Dhamma-s expounded by the Thus Gone One⁸²⁰ is fully understood with wisdom and penetrated with wisdom.”⁸²¹ This person is called one liberated by faith (*saddhā-vimutto*). It is not as of the view attainer. Among them, the destruction of defilements of the one liberated by faith is like of the one believing in faith in the early moment of the path, like of one fixing his mind and like of one being released. The knowledge of the cutting off of defilement of the view-attainer, during the early moment of the path, flows quickly, sharply and firmly. Therefore, just as, the place of the cut of cutting the plantain-tree with a not over-sharpened sword is not smooth. The sword does not pass in (cut through) quickly; sound is heard;⁸²² powerful effort should be made. Such is the cultivation of the early stage of

⁸¹⁶ Here, the translation *assa* (of this/his) in *tathāgata-ppaveditā c’ assa dhammā* is omitted since it is referring to the Tathāgata to avoid repeated reference.

⁸¹⁷ The CS includes *cassa disvā ekacce āsavā parikkhīṇā honti* (having been aware of this, certain cankers are exhausted) after this sentence.

⁸¹⁸ This passage is also found in MA III: 189; AA IV: 3.

⁸¹⁹ See also M I: 478-479.

⁸²⁰ See n755.

⁸²¹ CS and Thai (121) have *no ca kho yathā diṭṭhippattassa* after this sentence, which, in PTS and SHB (647) editions, is the starting sentence after *ayaṃ vuccati puggalo saddhā-vimutto ti*.

⁸²² In CS & Thai (122), *sūyati*. In PTS, *sūyati*.

the path of the faith liberated one.⁸²³ Just as, the place of the cut of cutting the plantain tree with an over sharpened sword is smooth. The sword passes quickly. Sound is not heard. It is not the effort of a powerful one. The cultivation of the early stage of the path of the wisdom liberated one should be understood as such.

He recollects the Dhamma (*dhammaṃ anussarati*):⁸²⁴ a Dhamma-striver.⁸²⁵ Dhamma (*dhammo*) is wisdom (*paññā*). “He cultivates the path preceded by wisdom”⁸²⁶ is the meaning. This is the manner with regard to faith-striver. Both of these are indeed for the purpose of the path to stream-entrant. And, this is said: “the faculty of wisdom of the person who is practicing for the realization of the fruit of stream-entrant is exceeding; wisdom-carried⁸²⁷ and preceded by wisdom, he cultivates the noble path.” This person is called “a Dhamma-striver” (*dhammānusāri*).⁸²⁸

[891] Therein, the faculty of faith of the person who is practicing for the realization of the fruit of stream-entrant is exceeding, faith-carried⁸²⁹ and preceded by faith, he develops the noble path. This person is called “a faith-striver” (*saddhānusāri*). Here, this is in brief. This talk, one who has been liberated by both ways, etc. has been explained in detail in the chapter of *Paññābhāvanā* (Cultivation of Wisdom), etc. in

⁸²³ This passage is also found in MA III: 189-190; AA IV: 4.

⁸²⁴ See also M I: 479.

⁸²⁵ The PTS edition’s *dhammānussārī* (with double *s*) is incorrect. The correct form should be *dhammānusārī* (with single *s*) as in CS, SHB (648) and Thai (122). See also D III: 105.

⁸²⁶ Here, *paññā* and *pubbaṅgamaṃ* should be considered as one word (*paññā-pubbaṅgamaṃ*) as in CS, SHB (648) and Thai (122).

⁸²⁷ Richard F. Gombrich renders *paññāvāhi* as ‘brings insight’. Richard F. Gombrich (2006): 102 n8. In CS, SHB (648) and Thai (122), *paññāvāhiṃ*. In PTS, *paññāvāhi*.

⁸²⁸ Translation adapted from Kheminda Thera’s (1992: no page number) ‘*Path, Fruit and Nibbāna*’. This passage is also found in the MA III: 190-191; AA IV: 4-5.

⁸²⁹ The PTS edition’s *saddhāvā hi* should be *saddhāvāhiṃ* as in CS, SHB (648) and Thai (122).

The Path of Purification (Visuddhimagga).⁸³⁰ Therefore, therein, it should be understood according to the spoken manner.⁸³¹ Here, the remaining also should be applied according to the previous method.⁸³²

4.8. The Exegetical Exposition on the Efforts

With regard to the efforts⁸³³ (*padhānesu*). Here, the seven factors of enlightenment are spoken as efforts by means of striving. Their detailed explanation should be understood according to the manner explained in the *Mahāsatipaṭṭhāna[-sutta]*.⁸³⁴ Here, the remaining should be applied according to the previous methods.

4.9. The Exegetical Exposition on the Ways of Progress

With regard to difficult ways of progress, etc. (*dukkhā paṭipad' ādīsu*): this⁸³⁵ is the detailed method. Therein, what is the wisdom of “difficult progress and slow higher

⁸³⁰ See Vism: 698-710, and for English translation, see VismE: 730-744.

⁸³¹ This passage is also found in AA IV: 5, however, it begins with *yassa*, not *tatthā*.

⁸³² This passage, combined with the previous, is also found in MA III: 191; AA IV: 5. In AA, it begins without ‘*tattha*’, not ‘*tathā*’.

⁸³³ The four efforts, as mentioned by Nyanatiloka in BDN, are: the effort to avoid (*saṃvara-padhāna*), to overcome (*pahāna-padhāna*), to develop (*bhāvanā-padhāna*), to maintain (*anurakkhaṇa-padhāna*).

In other words, the effort to avoid unwholesome states, such as evil thoughts, etc.; to overcome unwholesome states; to develop wholesome states, such as the seven elements of enlightenment; to maintain the wholesome states. See also D III: 221, 225-226 and A II: 15-16, 74; Sn: 74-78.

⁸³⁴ i.e., the explanation of proper effort (*sammā vāyāma*). See D IV: 312-313. In brief, one arouses the will to exert the intent for the non-arising of evil . . . one arouses the will to abandon whatever evil that has arisen . . . one arouses the will to arise wholesome qualities that have not yet arisen . . . one arouses the will to uphold the wholesome qualities that has arisen. See the preceding note also.

⁸³⁵ i.e., the following.

knowledge” (*dukkhā paṭipadā dandhābhiññā*)? Causing equipoise to arise with hardship and difficulty and knowing that condition slowly, that which is wisdom is comprehension ... non-delusion, investigation of the Dhamma and right view. This is called wisdom of “difficult progress and slow higher knowledge” (*dukkhā paṭipadā dandhābhiññā*). Therein, what is the wisdom that is “difficult progress and quick higher knowledge” (*dukkhā paṭipadā khippābhiññā*)? Causing equipoise to arise with hardship and difficulty and knowing that condition quickly, that which is wisdom is comprehension ... non-delusion, investigation of the Dhamma and right view. This is called wisdom that is “difficult progress and quick higher knowledge” (*dukkhā paṭipadā khippābhiññā*). Therein, what is the wisdom that is “easy progress and slow higher knowledge” (*sukhā paṭipadā dandhābhiññā*)? Causing equipoise to arise with without hardship⁸³⁶ and without difficulty and knowing that condition slowly, that which is wisdom is comprehension ... right view. This is called wisdom that is “easy progress and slow higher knowledge” (*sukhā paṭipadā dandhābhiññā*). Therein, what is the wisdom that is “easy progress and quick higher knowledge” (*sukhā paṭipadā khippābhiññā*)? Causing equipoise⁸³⁷ to arise with without hardship⁸³⁸ and without difficulty and knowing that condition quickly, that which is wisdom is comprehension ... right view. This is called wisdom that is “easy progress and slow higher knowledge” (*sukhā paṭipadā khippābhiññā*).⁸³⁹ This is the explanation in brief.

⁸³⁶ The PTS edition’s *akiccena* should be *akicchena* as in CS, SHB (648) and Thai (124).

⁸³⁷ The PTS edition’s *samadhīṃ* should be *samādhīṃ* as in CS, SHB (648) and Thai (124).

⁸³⁸ The PTS edition’s *akiccena* should be *akicchena* as in CS, SHB (648) and Thai (124).

⁸³⁹ A similar passage (beginning at *tattha katamā dukkhapaṭipadā dandhābhiññā paññā*? ... up to *ayaṃ vuccati sukhapaṭipadā khippābhiññā paññā*) is found in the AṬ [Catukkanipāta, *Samkhittasuttavaṇṇanā*] and Vibh: 331-332. Cf. Paṭhamakyaw Ashin Thiṭṭila (2010): 435.

The detail has been spoken in *The Path of Purification (Visuddhimagga)*.⁸⁴⁰ Here, the remaining should be applied according to the spoken manner.

4.10. The Exegetical Exposition on the Proper Conduct in Speech

And not even speech associated with lying (*na c' eva musāvādūpasamhitam*⁸⁴¹): abiding in the proper conduct in speech, having put an end to narrative,⁸⁴² here a certain (*idh' ekacco*) *bhikkhu* speaks speech not associated with lying' (*na c' eva musāvādūpasamhitam bhāsati*). Having abandoned the eight ignoble expressions,⁸⁴³ he speaks [speech] associated with the eight noble expressions.⁸⁴⁴

[892] And, not divisive [speech] (*na ca vebhūtiyaṃ*): abiding in proper conduct in speech, he does not speak speech making division.⁸⁴⁵

⁸⁴⁰ See Vism: 639-671 (for English, VismE: 666-700).

See also *Dhammasaṅgaṇī* (Dhs: 36-37, 43, 47-48), where three lists of four paths are mentioned.

⁸⁴¹ In CS, SHB (648) and Thai (124), *musāvādūpasamhitam*.

⁸⁴² i.e., a discussion on a certain subject.

⁸⁴³ *Adiṭṭhe diṭṭhavādītā* (the not seen is expressed as the seen), *asute sutavādītā* (the not heard is expressed as the heard), *amute mutavādītā* (the not experienced is expressed as the experienced), *aviññāte viññātavādītā* (the not cognized is expressed as the cognized), *diṭṭhe adiṭṭhavādītā* (the seen is expressed as the not seen), *sute asutavādītā* (the heard is expressed as the not heard), *mute amutavādītā* (the experienced is expressed as the not experienced), and *viññāte aviññātavādītā* (the cognized is expressed as the not cognized). A IV: 307. See also Bhikkhu Bodhi (2012): 1211.

⁸⁴⁴ The PTS edition mentions this sentence as '*aṭṭha anariya-vohāre vajjetvā aṭṭha-anariya-vohāra-yuttam eva bhāsati*'. The second *aṭṭha-anariya-vohāra-yuttam* is incorrect, and the correct form should be *aṭṭha-ariya-vohāra-yuttam*, the opposite of the first one as mentioned in CS, SHB (648) and Thai (124) editions. Thus, the correct sentence should be: *aṭṭha anariya-vohāre vajjetvā aṭṭha-ariya-vohāra-yuttam eva bhāsati*.

The eight are the positively opposite of the ones mentioned above. See *ibid*.

See also DA I: 72-72; DT I: 151-151 (for English, see Bhikkhu Bodhi (2012): 1211; Bhikkhu Bodhi (2007): 118-119).

⁸⁴⁵ See also D III: 172. Cf. DA I: 72-73.

Not slanderous (*na pesuniyaṃ*⁸⁴⁶): this is an epithet of that. Divisive speech, being devoid of amiability,⁸⁴⁷ is called slanderous (*pesuṇiyaṃ*). The Elder Mahāsīva⁸⁴⁸ said: “this is a synonym of this.”

And, not born out of anger (*na ca sārāmbhajaṃ*) means speech which is born out of anger, and he does not speak that. When saying “you are immoral,” [he does not say,] “you are immoral or your teacher is immoral,” when saying, “you have an offence,”⁸⁴⁹ [he does not say,] “having wandered for alms, I have gone to Pāṭaliputta,” by such manner, making distracting speech or he does not speak speech beyond [his] action.⁸⁵⁰

Expecting victory (*jayāpekkho*): making victory the priority.⁸⁵¹ Just as, Hatthaka,⁸⁵² a son of the Sakya clan, speaks whatever truth and false [thinking] the sectarians⁸⁵³

⁸⁴⁶ In CS, SHB (648) and Thai (124), *pesuniyaṃ*. In PTS, *pesuniyaṃ* (*n* without a dot underneath).

⁸⁴⁷ Or, ‘on account of making devoid of being amiable’.

⁸⁴⁸ G.P. Malalasekere, in his DPPN, mentions seven monks by the name Mahāsīva who lived in Sri Lanka in different time-periods. Among them, one Mahāsīva is referred to as a *dīghabhānaka*, who is also said to be a famous commentator. Probably, the Mahāsīva mentioned here could be the same one.

Mahāsi Sayadaw and Sodo Mori also provide brief accounts about monks by the same name. See Mahāsi Sayadaw (2016): 201-204; Sodo Mori (1989): 176-177. See also n737 of this thesis.

⁸⁴⁹ In CS and SHB (649), *atthī* is omitted.

⁸⁵⁰ In CS, SHB (649) and Thai (125), *karaṇuttariyavācaṃ*. In PTS, *kāraṇ’uttaraṃ vācaṃ*.

⁸⁵¹ In CS, SHB (649) and Thai (125), *jayapurekkharo hutvā* (having made victory the priority). In PTS, *jaya-purekkhāro*.

The sub-commentary (where *jayapurekkharo hutvā*, not just *jayapurekkharo*, is explained) explains that he does not speak whatever making one’s own victory the priority. See Dṭ III: 95.

⁸⁵² According to the *Dhammapada* commentary (DhpA III: 390-391), Hatthaka was a monk who held debates with heretics. Once defeated, he resorted to falsehood. When this was reported to the Buddha, Hatthaka was rebuked by the teacher for his misconduct. See also DPN.

⁸⁵³ Literally, the followers of other religions.

should be subdued righteously and un-righteously, he (=the Buddha) does not speak thus expecting victory and having made victory the priority is the meaning.

And, he speaks words wisely (*mantāmantā ca vācaṃ bhāsati*): here, *mantā* (wisdom) is called *paññā* (wisdom). With *mantā* (with wisdom) means with *paññā* (with wisdom). Moreover, *mantā* (wisdom) means having examined⁸⁵⁴ (*upaparikkhitvā*). This has been said: “abiding in proper conduct in speech, even speaking half a day, he speaks proper speech having examined with wisdom.”

Worth treasuring (*nidhānavatiṃ*) means [things] that should be kept in the heart.⁸⁵⁵

On time/at the proper time (*kālenā*) means by the proper time.⁸⁵⁶ Spoken thus, such speech is non-lying, not harsh, not fraudulent and not idle chatter. And in this way, this speech is said to be based on the four truths, based on the three trainings, based on thirteen kinds of purification,⁸⁵⁷ based on the ten subjects of discussion,⁸⁵⁸ based

⁸⁵⁴ Or, ‘having investigated’.

⁸⁵⁵ In CS, Thai (125) and SHB (649), *hadayepi nidahitabbayuttam* (properly rooted in the heart). In PTS, *hadaye ṭhapetabba-yuttam*.

⁸⁵⁶ In CS, SHB (649) and Thai (125), *yuttapattakālena* (by the proper and right time). In PTS, *yuttakālena*.

⁸⁵⁷ The thirteen, as Nyanatiloka mentions in BDN, are: wearing patched-up robes (*pamsukūlik’āṅga*); wearing only three robes (*tecīvarik’āṅga*); going for alms (*pinḍapātik’āṅga*); not omitting any house whilst going for alms (*sapadānikaṅga*); eating at one sitting (*ekāsanik’āṅga*); eating only from the alms-bowl (*pattapindik’āṅga*); refusing all further food (*khalu-pacchā-bhattik’āṅga*); living in the forest (*āraññik’āṅga*); living under a tree (*rukḥa-mūlik’āṅga*); living in the open air (*abbhokāsik’āṅga*); living in a cemetery (*susānik’āṅga*); being satisfied with whatever dwelling (*yathā-santhatik’āṅga*); sleeping in the sitting position (and never lying down) (*nesajjik’āṅga*). See also: Bhikkhu Khantipalo (2007, Wheel No. 83/84) discusses these practices in the present Thai monastic context and relating them to the early Buddhist discourses. For a further detail account of the thirteen by Buddhaghosa, see Vism: 59-83 for Pāli, and VismE: 55-77 for English translation.

on the thirty-seven factors of enlightenment and leading to the path. Therefore, it is said: “Venerable Sir, this too is unsurpassable with regard to the modes of proper conduct in speech” (*etad ānuttariyaṃ bhante bhassa-samācāre*). That should be understood according to the earlier manner.

4.11. The Exegetical Exposition on the Proper Moral Conduct

[One] is truthful and faithful (*sacco c’ assa saddho ca*).⁸⁵⁹ abiding in moral conduct, a *bhikkhu* may be truthful, speaker of truth, faithful and is endowed with faith. And, isn’t the truth as certainly spoken below? Here, why has it been said again? The truth regarding speech is spoken below. This is said to point out that a *bhikkhu*, abiding in the moral conduct, does not commit falsehood even with useless talk and with playful talk.⁸⁶⁰ Now, for the purpose of pointing out that he leads life righteously and impartially, “not even cheating” (*na ca kuhako*), etc. has been said.

Therein, cheating⁸⁶¹ (*kuhako*), etc. are explained in detail in the *Brahmajāla* [-*sutta*].⁸⁶²

⁸⁵⁸ In CS, *terasadhutaṅganissitātipi* is mentioned after *dasakathāvatthunissitātipi*.

The ten are: *appicchakathā* (talk about wanting little), *santutthikathā* (talk about satisfaction), *pavivekakathā* (talk about seclusion), *asaṃsaggakathā* (talk about withdrawing from the company), *viriyārambhakathā* (talk about arousing effort), *sīlakathā* (talk about virtues), *samādhikathā* (talk about concentration), *paññākathā* (talk about wisdom), *vimuttikathā* (talk about release) and *vimuttiñāḍassanakathā* (talk about knowledge and vision of release). A V: 129.

⁸⁵⁹ Cf. DA I: 73.

⁸⁶⁰ CS and Thai (126) mention only *hasanakathāya* (talk of laughter), instead of *bhassa-kathāya* and *dava-kathāya*, as in PTS and SHB (649).

⁸⁶¹ Or, ‘one who is cheating’ (= a cheater).

⁸⁶² The *Brahmajāla-sutta* explains that the Buddha has given up conducts such as living as cheaters, mutterers, soothsayers, jugglers while living on food provided by faithful ones. See D I: 8; DLB I:

Guarded with regard to the senses [and] moderate in [taking] food (*indriyesu gutta-dvāro bhojane mattaññu*): guarded with regard to the six senses and moderate in [taking] food.⁸⁶³

[893] Upright in deeds (*sama-kāri*) means upright in conduct. Having abandoned the crookedness of action, etc. bodily, mentally and verbally, he practices uprightly is the meaning.

Engaged in practice of wakefulness (*jāgariyānuyogaṃ anuyutto*): having made⁸⁶⁴ the night and day into six sessions, by walking back and forth and by sitting down in the day, thus, according to the spoken manner, he lives applying well the practice of wakefulness.⁸⁶⁵

Unfaltering (*atandito*) means devoid of weariness and physical sloth.⁸⁶⁶

15-16. The commentary to the *sutta* explains: *kuhakā ti ādīsu tividhena kuhana-vatthunā lokam kuhayanti vimhāpayantīti kuhakā* (DA I: 91). Here again Bhikkhu Bodhi has omitted the translation of this section in his translation of the commentary. See also DT I: 166.

In the *Aṅguttara-nikāya*, cheating is explained as one of the five qualities possessing which a *bhikkhu* is “displeasing and disagreeable to his fellow monks and is neither respected nor esteemed by them” (NDB: 717). The other four are: flattering, hinting, belittling and seeking gain with gain. Possessing the positively opposite five of these leads a *bhikkhu* to be pleasing, agreeable, respected and esteemed. See A III: 111-112. The *Sampasādanīya-sutta* mentions the five as part of proper moral conduct. See D III: 106-107.

⁸⁶³ In the *Mahāassapura-sutta*, the Buddha explains that moderation in taking food is one of the factors leading to becoming a true recluse. M I: 273. See also M III: 293-297; S II: 228-229.

⁸⁶⁴ i.e., divide.

⁸⁶⁵ Cf. M I: 273-274; MLDB: 365.

⁸⁶⁶ In CS, SHB (649) and Thai (126), *nittandī kāyālasīyavirahito*. In PTS, *nittandiya-kāyālasīya virahato*.

See also MA V: 3; DhA III: 472.

Strenuous⁸⁶⁷ (*āradḍha-viriyo*)⁸⁶⁸: with physical effort he is strenuous. Having dispelled the association to a sect, he is a lone-dweller by means of the eight efforts⁸⁶⁹ with regard to the four deportments.⁸⁷⁰ With the effort of mental thoughts he is strenuous. Having dispelled the association with defilements, he is a lone-dweller by means of the eight meditative attainments. And also, just as the arising of defilements is obstructed, he is strenuous by means of the effort of the mental thoughts.⁸⁷¹

Thoughtful (*jhāyī*)⁸⁷²: thoughtful by means of contemplating on object and characteristic.⁸⁷³

Mindful (*satimā*): endowed with mindfulness for the long lasting remembrance, etc.⁸⁷⁴

⁸⁶⁷ Or, ‘full of effort (energy/ positive strength)’, ‘energetic’.

⁸⁶⁸ In CS, SHB (649) and Thai (126), *Āradḍhavīriyo*; long ‘ī’ in *viriyo*. In PTS, *āradḍha-viriyo*.

⁸⁶⁹ In CS, SHB (649) and Thai (126), *aṭṭhaārabbhavattḥuvasena*. In PTS, *aṭṭha-ārambha-vattḥuvasena*.

Literally, they are the eight efforts that one has to apply in different actions/contexts. See D III: 256-258 (287). Cf. A IV: 334-335. However, the term used, in both instances, is ‘*ārabbhavattḥu*’, not ‘*ārambhavattḥu*’. See BGS IV: 217 n3, for E.M. Hare’s explanation on this.

⁸⁷⁰ The four deportments are the four postures of a person: walking, standing, sitting and lying down.

⁸⁷¹ Cf. the explanation of *āradḍha-vīriyena* in p. 178 and n941 of this thesis.

See also DA III: 896. Cf. DA II: 530 [for English, see Yang-Gyu An (2005): 36]; SA II: 235; AA III: 222 & 377; AA IV: 120; UdA: 234; MnA I & II: 453.

⁸⁷² Or ‘concentration’. In the *sutta*: *ñāyī*. See D III: 107.

The *Jhāna-saṃyutta* mentions various lists of concentration (*jhāyī*), each list consisting of four. See S III: 263-279.

⁸⁷³ See also DA III: 700; ItA: 106.

According to the sub-commentary, contemplation on object by means of *samatha* and contemplation on characteristic by means of *vipassanā*. See DṬ III: 97.

⁸⁷⁴ See also DA III: 758; ItA: 106. Cf. Alexander Wynne (2007): 71-73; Eviatar Shulman (2014): 125, 132.

skilled in understanding⁸⁷⁵ (*kalyāṇa-paṭibhāno*) means [he is] endowed with conversation as well as endowed with understanding. He is one with knowledge of fitness, not one with loose knowledge.⁸⁷⁶ A *bhikkhu* abiding in the proper moral conduct is not one with loose knowledge, he is indeed one with knowledge of fitness, like the Elder Vaṅḡsa.⁸⁷⁷

One who is steady going⁸⁷⁸ (*gatimā*): endowed with wisdom for the ability to striving.⁸⁷⁹

One with firmness⁸⁸⁰ (*dhitimā*): endowed with wisdom for the ability to sustaining.⁸⁸¹

⁸⁷⁵ T.W. Rhys Davids renders as ‘of seemly conversation’, see DLB III: 102; Piya Tan as ‘skilled in the good’, see DISF: 120; and Maurice Walshe as ‘of fitting conversation’, see LDB: 421. The commentary to the *Mahāniddesa* explains *kalyāṇa-paṭibhāno* as ‘pleasing person with wisdom’ (*sundarapaṇṇo*); literally, a wise person. MnA I & II: 273. Cf. DṬ III: 97; CarA: 186. For *sundarapaṇṇo*, see MṬ (*Mūlapaṇṇāsa-ṭīkā*, *Vammikasuttavaṇṇanā*).

See also Bhikkhu Bodhi’s (NDB: 515) rendering of *paṭibhāna* as ‘discernment’.

⁸⁷⁶ This is the first of the four kinds of person with regard to discernment explained in the *Āṅguttara-nikāya*. For the remaining three, see A II: 135.

Bhikkhu Bodhi translates this sentence as: one whose discernment is incisive, but not free-flowing (NDB: 515; 1702 n830). F.L. Woodward renders the sentence as: he who replies to the point, not diffusely. GSB II: 138.

⁸⁷⁷ Elder Vaṅḡsa was a monk during the time of the Buddha. The Buddha is said to have declared him as the foremost among those preeminent in ready expression (extemporizer). See DPPN. See also S I: 185-196 (CDB I: 280-293); John D. Ireland (2011): 3-22.

⁸⁷⁸ As translated by Maurice Walshe, see LDB: 421. See also T.W. Rhys Davids’ and Piya Tan’s renderings as ‘valiant to go’ and ‘of good conduct’ in DLB III: 102 and DISF: 120 respectively.

⁸⁷⁹ The sub-commentary explains *gamana-samatthāya* as: for the ability to understand the unheard Dhamma (*asutaṃ dhammaṃ gametuṃ samatthāya*). DṬ III: 98.
For *samatthāya*, cf. NDB: 1722 n977.

⁸⁸⁰ Also ‘courageous’. For the renderings by Maurice Walshe, T.W. Rhys Davids and Piya Tan – ‘resolute,’ ‘to endure’ and ‘resolute’ respectively, see *ibid*.

⁸⁸¹ See also DṬ III: 98.

Sensible⁸⁸² (*mutimā*)⁸⁸³: herein, sensible⁸⁸⁴ is a term for wisdom. Therefore, “wise” is the meaning. Hence, wisdom has been explained with these three statements. Therein, the effort to fulfil the duties of a monk has been explained below. Herein, the effort of grasping the words of the Buddha. Then, the wisdom of insight⁸⁸⁵ has been explained below. Herein, the wisdom of grasping the words of the Buddha.

And, one who is not greedy with regard to sensual pleasures⁸⁸⁶ (*na ca kāmesu giddho*) means one who is not greedy with regard to object-based sensuality and pleasure in mental defilement.⁸⁸⁷

Attentive and prudent (*sato ca nipako care*)⁸⁸⁸: he conducts endowed with mindfulness and knowledge in the seven bases⁸⁸⁹ when when going forward and backward,⁸⁹⁰ etc. is the meaning. Prudence is wisdom. On account of that, the fact of endowed with prudence⁸⁹¹ has been said. Here, the remaining also should be understood in accordance with the earlier manner.

⁸⁸² As rendered by Maurice Walshe and Piya Tan, see *ibid.* T.W. Rhys Davids renders as ‘to think’, see *ibid.*

⁸⁸³ In CS, SHB (650), and Thai (127), *matimā*. See also DṬ III: 98. In PTS, *mutimā*.

⁸⁸⁴ In CS, SHB (650) and Thai (127), *matī*. In PTS, *matī*.

⁸⁸⁵ In CS, SHB (650) and Thai (127), *vipassanā*-, *vipasanā*- in the PTS edition is incorrect.

⁸⁸⁶ Or ‘and, not greedy for sensual pleasures’. Maurice Walshe, T.W. Rhys Davids and Piya Tan render as ‘not hankering after sense-pleasures,’ ‘not greedy, besides, for worldly pleasures’ and ‘not greedy for sense-pleasures’ respectively. See LDB: 421; DLB III: 102; DISF: 120.

⁸⁸⁷ For a detailed commentarial explanation on ‘sensual pleasures’, see DṬ I: 150-151 (for English, see Bhikkhu Bodhi 2007: 116-118). See also BDN for *vatthu-kāma* and *kilesa-kāma*.

⁸⁸⁸ In CS and SHB (650), *care* is omitted. See also D III: 107.

⁸⁸⁹ For the seven bases, see *Sattatṭhāna-sutta* in S III: 61-65.

⁸⁹⁰ In Thai (127), *paṭikkanta* is omitted.

⁸⁹¹ In CS, *samannāgatattā nipakoti*.

4.12. The Exegetical Exposition on the Modes of Instructing

Through his own proper mental application⁸⁹² (*paccataṃ yoniso manasikāro*) means by his own right mental application.⁸⁹³

Practicing as instructed (*yathānusiṭṭhaṃ tathā paṭipajjamāno*⁸⁹⁴) means in the manner instructed and instruction given by me, practicing in that manner.

[894] ‘For the examination of the three fetters’ (*tiṇṇaṃ saṃyojanānaṃ parikkhāya*):⁸⁹⁵ it is indeed the meaning as have been said. Here, the remaining should be understood in accordance with the earlier manner.

4.13. The Exegetical Exposition on the Knowledge of Liberation of

Others

Concerning the knowledge of the liberation of others (*para-puggala-vimutti-ñāṇe*): concerning the knowledge of the liberation from cankers of others who are stream entrants, etc. with that very path. Here, the remaining should be understood in accordance with the earlier manner.

⁸⁹² Renderings by T.W. Rhys Davids, Maurice Walshe and Piya Tan: ‘Through his own [method of] systematic thought’; ‘by his own skilled observation’; ‘for himself, . . ., through wise attention’ respectively. See DLB III: 102; LDB: 421; DISF: 120.

⁸⁹³ Bhikkhu Bodhi renders *upāya-manasikāra* as ‘right means’. See CDB I: 413 n270.

⁸⁹⁴ Practicing (*paṭipajjamāno*) means practicing the path of purity (*visuddhapaṭipadaṃ paṭijjamāno*). See DT III: 98.

⁸⁹⁵ The three are: personality view (*sakkāya-diṭṭhi*), doubt (*vicikicchā*), attachment to rules and rites (*sīlabbata-parāmāsa*). See BDN.

4. 14. The Exegetical Exposition on the Eternalist Doctrines

Such and such a name⁸⁹⁶ (*amutrāsiṃ evaṃ nāmo*): one proceeds remembering one's former state of existence and exhausting the name and clan. One remembers the pure aggregates.⁸⁹⁷ One is indeed able and one is indeed unable. Therein, one who is able, not grasping because of that, [and] it has been grasped because of being unable. What does one who is unable do? Having proceeded to remembering the pure aggregates, having gone through to the extent of hundreds and thousands of many births, he descends exhausting the name and clan. Pointing out that, he said: "such name" (*evaṃ nāmo*), etc.

He said thus (*so evaṃ āha*):⁸⁹⁸ he, one who is adhering to views, said thus. Therein, having said whatever is "eternal" (*sassato*), the words of the statement "and those sentient beings move about continuously" (*te ca sattā saṃsaranti*) is contradiction to what precedes and what follows. Indeed, the nature of adhering to views does not consider⁸⁹⁹ this. There is neither condition nor certainty for the one who is adhering to views. Having taken this, he gets rid of this; having gotten rid of this, he takes this. This explanation [is found] in the *Brahmajāla*[-*suttavaṇṇanā*].⁹⁰⁰

⁸⁹⁶ Cf. DLB III: 105.

⁸⁹⁷ For the list of the pure aggregates, see *Yamaka* I: 14-51.

⁸⁹⁸ See also DA I: 105: he, having been endowed with the realization of a *jhāna*, speaks thus adhering to views (*so evaṃ jhānānubhāva-sampanno hutvā diṭṭhi-gatiko evaṃ vadati*). Cf. Bhikkhu Bodhi (2007): 130.

⁸⁹⁹ In CS and Thai (128), *sallakkhesi*. In PTS and SHB (650), *sallakkheti*.

⁹⁰⁰ See DA I: 105ff.

This is the third eternalist doctrine (*ayaṃ tatiyo sassata-vādo*): the Elder said with regard to the threefold eternalist doctrines in terms of gain. Having considered the logical theory,⁹⁰¹ four has been spoken about in the *Brahmajāla[-sutta]* by the Blessed One.⁹⁰² The detailed explanation of these three doctrines should be understood according to the manner spoken in the *Brahmajāla[-sutta]*.⁹⁰³ Here, the remaining should be explained in detailed according to the previous manner.

4.15. The Exegetical Exposition on the Knowledge of the Recollection of Past Lives

Or by counting (*gaṇanāya vā*): by counting of the lump.⁹⁰⁴

By calculating (*saṅkhyānena*)⁹⁰⁵: by mentally counting⁹⁰⁶ without fault⁹⁰⁷. In both ways, he points out the counting of the lump. This is spoken: it is not possible to calculate the years in terms of hundred, in terms of thousand, in terms of hundred thousand, in terms of ten million, having made lump, or many hundred years or many ten millions of years. Indeed, because of fulfilling the own ten perfections, because of thorough understanding of the all-knowing knowledge, from which your knowledge of the obstacle-freed flows valiantly, from there, having put front the skilfulness of

⁹⁰¹ In CS, SHB (651) and Thai (129), *takkīvādam*. In PTS, *takkika-vādam*.

⁹⁰² See D I: 13-16.

⁹⁰³ See D I: 15-16. For commentarial explanation, see DA I: 105-106.

⁹⁰⁴ Cf. Dī III: 99.

⁹⁰⁵ In CS, SHB (651) and Thai (129), *saṅkhānena*. In PTS, *saṅkhyānena*.

⁹⁰⁶ Cf. Dī III: 99.

[*Mano-*]*gaṇanā* is one of the five forms of mental application (/attention). See Vism: 278.

⁹⁰⁷ In CS and SHB (651), *acchiddaka*. In Thai (129), *acchindaka*. In PTS, *acchidda*.

the knowledge of teaching, having ended⁹⁰⁸ by number of years, having cut off by number of *kappa*-s, you exhibit this much, [895] he explains. Here, the meaning of the text is the manner as spoken. Here also, the remaining should be understood in accordance with the previous manner.

4.16. The Exegetical Exposition on the Knowledge of the Passing Away and Rebirth of Beings

Venerable Sir, this is unsurpassable with regard to the knowledge of passing away and rebirth of the sentient beings⁹⁰⁹ (*etad ānuttariyaṃ bhante sattānaṃ cutūpapāta ñāṇe*): Venerable Sir, this which is the discourse about the knowledge of the passing away and relinking⁹¹⁰ of the sentient beings, that [discourse] of yours is indeed unsurpassable. Indeed, the past Buddhas have pointed out⁹¹¹ thus, the future [Buddhas] also will discourse thus. You discoursed having compared with knowledge of those past and future Buddhas. He explains: “on account of this reason, Venerable Sir, I am pleased in the Blessed One.” Indeed, the meaning of the text is explained in detail here.

⁹⁰⁸ In CS and SHB (651), *pariyantikaṃ*; in Thai (128), *sapariyantim*. In PTS, *pariyantaṃ*.

⁹⁰⁹ For *cutūpapāta-ñāṇa*, see Bradley S. Clough (2010/2011): 427-428; H.R. Perera (1979): 274-275.

⁹¹⁰ In CS, SHB (651) and Thai (129), *cutipaṭisandhivasena ñāṇadesanā*. In PTS, *cuti-paṭisandhi-ñāṇadesanā*.

⁹¹¹ In PTS, *dassesuṃ*. However, in CS, SHB (651) and Thai (130), *desesuṃ* – the past tense of *deseti*, whose future tense form (*desessanti*) is used in the next part of this sentence.

4.17. The Exegetical Exposition with regard to the Psychic Powers

With defilements [and] with attachment⁹¹² (*sāsavā sa-upadhikā*) means with hatred [and] with reproach⁹¹³.

Is called ignoble⁹¹⁴ (*no ariyā ti vuccati*): is not called the psychic power of the noble [one/s].

Without cankers [and] without attachment (*anāsavā anupadhikā*) means undefiled [and] without reproach.

Is called noble (*ariyā ti vuccati*): is called the psychic power of the noble [one/s].

He lives there being aware of non-repulsiveness (*appaṭikkūla-saññī tattha viharati*): how does he live being aware of non-repulsive?⁹¹⁵ He pervades loving-kindness with regard the repulsive⁹¹⁶ sentient being; he focuses on the perception of elements with regard to the conditionings. As it is said: “how does he live with regard to repulsive,

⁹¹² Or ‘accompanied by acquisitions [attachments]’ as Piya Tan (2005: 124) renders. Cf. Bruce Mathews (1983): 103.

⁹¹³ K.N. Jayatilleke (2010: 223, 517) renders ‘*upārambha*’ as ‘attack’ and ‘*upālammbha*’ as ‘criticism (of the opponent’s theory)’. Cf. Joël André-Michel Dubois (2013): 233. See also DṬ III: 99-100.

⁹¹⁴ Literally ‘not noble’. Both T.W. Rhys Davids (2002: 106) and Piya Tan (2005: 124) render it as ‘ignoble’, but the latter also mentions ‘*unarya*’, which is also used by Maurice Walshe (1995: 423).

⁹¹⁵ In CS, SHB (651) and Thai (130), *appaṭikkūlasaññī*. In PTS, *appaṭikkūla-saññī* (note the double *k*).

⁹¹⁶ In CS, SHB (651) and Thai (130), *paṭikkūle*. In PTS, *paṭikkūle*. See also the next *paṭikkūle*.

being aware of non-repulsive?⁹¹⁷ He pervades on account of loving-kindness with regard to the unpleasant object; or focuses on account of the element.”⁹¹⁸

He lives there being aware of repulsive (*paṭikkūla-saññī*⁹¹⁹ *tattha viharati*) means he spreads unpleasant ideas⁹²⁰ among the repulsive sentient beings, he focuses on the perception of impermanence with regard to conditionings. Just as, he said: “how does he live with regard to the non-repulsive,⁹²¹ being aware of repulsive? He pervades on account of unpleasantness with regard to pleasant object or focuses on account of impermanence. The meaning should be understood thus with regard to the remaining terms (/texts).⁹²²

He lives there being equanimous⁹²³ (*upekkhako*⁹²⁴ *tattha viharati*) means not finding pleasure in pleasure, not being offended in displeasure. Just as, [they] give rise to delusion by being looked up as unequal among others, he, not giving rise thus, lives being equanimous with the six-fold equanimity⁹²⁵ [and] with regard to the six sense-objects.⁹²⁶

⁹¹⁷ Cf. *sāsavā sa-upadhikā* in p. 174 of this thesis.

⁹¹⁸ See also DṬ III: 100.

⁹¹⁹ In CS, SHB (651) and Thai (130), *paṭikkūlasaññī*. In PTS, *paṭikkūla-saññī*.

⁹²⁰ Or, ‘perception’.

⁹²¹ In CS, SHB (651) and Thai (130), *appaṭikkūla*. In PTS, *appaṭikkūla*.

⁹²² See also DṬ III: 100.

⁹²³ See also Bhikkhu Bodhi in CDB II: 1762-1764. Cf. PṭsA: 676.

⁹²⁴ In CS, SHB (651) and Thai (130) *upekkhako*. Cf. PṭsA II & III: 676.

⁹²⁵ The *Salāyatanavibhaṅga-sutta* (M III: 219f) mentions two lists of six-fold equanimity. Cf. M I: 186-187.

⁹²⁶ The six are: visible object, sound, odor, taste, body-impression, and mind-object. See BDN.

This is unsurpassable,⁹²⁷ Venerable Sir, with regard to the psychic powers (*etad ānuttariyaṃ bhante iddhi-vidhāsu*): Venerable Sir, this which is the discourse with regard to the two psychic powers⁹²⁸ that is unsurpassable.⁹²⁹

The Blessed One that⁹³⁰ (*taṃ bhagavā*): the Blessed One knows that discourse fully and entirely.

That to the Blessed One (*taṃ bhagavato*): that discourse is fully and entirely known to the Blessed One.

There is nothing beyond which should be fully understood⁹³¹ (*uttariṃ abhiññeyyaṃ na' atthi*).⁹³² there is nothing that should be well known further. With reference to this, there is not another Dhamma or another person, which the Blessed One doesn't know. That which another recluse or brahmin fully knows⁹³³ (*yad abhijāṇaṃ añño samaṇo vā brāhmaṇo vā*), is not fully known by you, a certain recluse [896] or brahmin full knowing that [means] there is someone who knows better the Blessed One, his wisdom may be superior.

⁹²⁷ L.S. Cousins (1996: 146) renders 'ānuttariya' as 'incomparable quality'.

⁹²⁸ See D III: 112-113.

⁹²⁹ For *iddhividhā*, see Bradley S. Clough (2010/2011): 415-418; T. Endo (2002): 85-88.

⁹³⁰ Here 'that' (*taṃ*) refers to each of the teachings on all the sixteen *ānuttariya*-s. See also Rhys Davids in D III: 113, n3.

⁹³¹ [by the Blessed One].

⁹³² This definition of *uttariṃ abhiññeyyaṃ na' atthi* has been mentioned earlier within the *Sampasādanīyavaṇṇanā* (see p. 143 and n749 of this thesis). See also DA III: 885.

⁹³³ For the full statement, see D III: 113.

This which is with regard to the psychic powers (*yad idaṃ iddhi-vidhāsu*): herein, “this which” (*yad idan*) is an indeclinable. With regard to the psychic powers, there is none higher than the Blessed One. Indeed, the past Buddhas also discoursed about these two psychic powers, the future ones also will discourse about these. Having compared with their knowledge,⁹³⁴ you⁹³⁵ discoursed about these. Pointing out that the Blessed One is unsurpassable with regard to the psychic powers, he explains: “on account of this reason, Venerable Sir, I am pleased in the Blessed One.” To that extent, having sat at a place during the day, the General of the Dhamma⁹³⁶ knew thoroughly the sixteen ever-following Dhamma-s. Those have been pointed out by this.⁹³⁷ Here, pointing out the virtues of the Blessed One by another manner, he said “whatever, Venerable Sir” (*yaṃ taṃ bhante*), etc.

4.18. The Exegetical Exposition on the Qualities of the Teacher in Different Manners

Therein, by the son of the good family⁹³⁸ (*kulaputtana*⁹³⁹): the faithful sons of the good family is a term [for] the *bodhisatta*-s of the past, future and present. Therefore,

⁹³⁴ In PTS, CS and Thai (131), *ñāṇena*. In SHB (652), *ñāṇehi*.

⁹³⁵ *Tumhehi* as mentioned at the beginning of this sentence in the PTS is an error. The correct form should be *tumhe* as mentioned in the editions of CS, SHB (652) and Thai (131). See also the exegetical explanation of *etad ānuttariyaṃ bhante sattānaṃ cutūpapāta ñāṇe* in DA III 895.

⁹³⁶ See Bhikkhu Ñāṇamoli (2010): 75, 349, 379, 386, 444, 696, 759. The term is also translated as ‘the Marshal of the Dhamma’. See Dennis Candy (2008): 140. And also, ‘Marshal of the Law’. See Nyanaponika Thera and Hellmuth Hecker (2008): 15ff.

⁹³⁷ In CS, *teva dassitā honti*. In SHB (652) and Thai (131), *sammāsi teva dassitā honti*. In PTS, *te ‘nena dassitā honti*.

⁹³⁸ Adapted from the rendering of Sanskrit ‘*kula-putraḥ*’ by K.L. Dhammajoti (2015: 21, 392).

whatever ‘should be attained’ (*pattabbam*) by a all-knowing *bodhisatta* is spoken.

What should be attained by him? The nine supra-mundane Dhamma-s.⁹⁴⁰

“Begun with effort” (*āradḍha-viriyena*),⁹⁴¹ in such contexts, “effort, strength,” etc., all are synonyms of effort. Therein, “begun with effort” (*āradḍha-viriyena*) means stretched forth with effort.⁹⁴²

With strength (*thānavatā*): by succeeding with strength [and] by firm-effort.

With manly strength (*purisa-tthāmena*):⁹⁴³ that which should be gained by that strength, is spoken as with manly strength. This is the meaning with regard to the immediate two words.

With manly endurance (*purisa-dhorayhena*): whatever responsibility should be carried out by the Buddhas who are unique and responsible, that responsibility is by the great person who is skill in carrying out. “That has been attained by the Blessed One” points out that all that should have been attained by the past Buddhas, indeed all

Also, translated as ‘youth of a family’, ‘clansman’, ‘noble youth’. Cf. Piya Tan (2006): 61 n2.

‘*Kula-putta*’ has been used in the Pāli canon in various contexts giving different meanings, in most cases to mean persons who are on the path to liberation or already liberated ones. See Narendra Wagle (1995): 143. See also Akira Hirakawa (2005:189-191) for ‘*kula-putra*’ and ‘*kula-duhitṛ*’ as the supporters of Mahāyāna Buddhism.

⁹³⁹ In CS, SHB (652) and Thai (132), *saddhena kulaputtana*. In PTS, *kulaputtana*.

⁹⁴⁰ i.e., the four paths, the four fruits and *nibbāna*.

⁹⁴¹ See also the explanation of *āradḍha-vīriyo* in p. 167 of this thesis. See n871 (or, DA III: 893).

Cf. DA II: 530 (for English, see Yang-Gyu An (2005): 36); SA II: 235; AA III: 222 & 377; AA IV: 120; MnA I & II: 453.

⁹⁴² See also DṬ III: 101-102.

⁹⁴³ See also MnA I & II: 196.

have been attained [by the Blessed One], there is not a single less virtue of the Blessed One.

Pursuing pleasure in sensual pleasures (*kāmesu kāma-sukhallikānuyogaṃ*)⁹⁴⁴ means pursuing sensual pleasure in object-based sensual pleasures. Just as, other *samaṇa*-s and *brāhmaṇa*-s, the matted-hair ascetic Keṇiya,⁹⁴⁵ etc. [think] who knows the other world? Contacted with the tender body and with the arm covered with hair of this female wandering ascetic is pleasurable. Pursuing pleasure in sensuality, they are surrounded⁹⁴⁶ with the knotted haired⁹⁴⁷ female ascetics, while enjoying the appeared⁹⁴⁸ object such as visual object, etc. He points out that it is not pursued thus.

Inferior (*hīnaṃ*) means low.⁹⁴⁹

Vulgar (*gammaṃ*) means the norm⁹⁵⁰ of the villagers.⁹⁵¹

⁹⁴⁴ See also DṬ III: 102. Cf. SA III: 297.

⁹⁴⁵ For a brief detail about this ascetic see DPPN.

⁹⁴⁶ In CS and Thai (132), *paricārenti*. In PTS and SHB (652), *parivārenti*.

⁹⁴⁷ In CS, SHB (652) and Thai (132), *moḷibandhāhi*. In PTS, *moli-baddhāhi*.

⁹⁴⁸ *Sampatta-sattaṃ* in PTS is rather difficult to fit the meaning in the context. The editions of CS, SHB (652) and Thai (133) mention *sampattaṃ sampattaṃ*, which fits more appropriately in the context; literally, pointing to the objects which have approached/appeared.

⁹⁴⁹ Dictionaries provide similar meanings for both *hīna* and *lāma*; such as inferior, low and sinful. Peter Masfield renders *lāma* as despicable. See Peter Masfield (1995): 570.

According to DṬ, *lāmaṃ* is *patikiṭṭhaṃ* (inferior), which has the same meaning as low. See DṬ III: 102. The VibhA also provides the same explanation for *hīnaṃ*, see VibhA: 9.

The *Udāna* commentary explains sinful (*pāpakā*) as low (*lāmakā*). See UdA: 220.

For *hīnaṃ*, see also AA III: 360.

⁹⁵⁰ For various connotations of the term ‘*dhamma*’, see John Ross Carter (1976): 329-337; BDN.

⁹⁵¹ The *Anguttara-nikāya* commentary also provides a similar explanation of *gammaṃ* (*gammaṃ ti gāmaṃvāsikānaṃ dhassanaṃ*). AA III: 360.

Belonging to an ordinary person (*pothujjanikaṃ*):⁹⁵² should be associated with ordinary persons.⁹⁵³

Ignoble (*anariyaṃ*): not undefiled and⁹⁵⁴ should not be associated with the noble ones.⁹⁵⁵

Possessed of evil (*anatta-saṃhitā*)⁹⁵⁶: connected⁹⁵⁷ with evil.⁹⁵⁸

[897] The practice of fatigue of the soul⁹⁵⁹ (*atta-kilamathānuyogaṃ*): the practice of torture and affliction to oneself.⁹⁶⁰

Suffering (*dukkhaṃ*): associated with suffering or with difficulty.⁹⁶¹ Just as, some *samaṇa*-s and *brāhmaṇa*-s have shunned⁹⁶² the practice of sensual pleasures, they pursue fatigue of the body, freed⁹⁶³ from there, they pursue happiness in sensual

⁹⁵² Cf. SA III: 297; AA III: 360.

⁹⁵³ See also DṬ III: 102.

⁹⁵⁴ In CS and Thai (133), *vā*. In PTS and SHB (652), *ca*.

⁹⁵⁵ See also the *Anguttara-nikāya* commentary's explanation of *anariyā* as *pothujjanaparisā*. AA II: 145. In another instance, it explains *anariya* as *na ariyaṃ na uttamaṃ na parisuddhaṃ*. See AA III: 360.

⁹⁵⁶ In CS, SHB (653) and Thai (133), *anatta-saṃhitā*.

⁹⁵⁷ In CS and SHB (653), *anattasaṃyuttaṃ*. In PTS and Thai (133), *anatta-yuttaṃ*.

⁹⁵⁸ *Anatta-saṃhitā* (sometimes, *anatta-saṃhita*) is explained in various ways in other commentaries. See VinA VII: 1360; DA III: 914; MA II: 332; SA III: 297; AA III: 27; AA III: 360.

⁹⁵⁹ This is popularly known as the practice of self-mortification in Buddhism.

⁹⁶⁰ The *Saṃyutta-nikāya* commentary also provides a similar explanation of *atta-kilamathānuyoga*: *atta-kilamathānuyogo ti attano kilamathānuyogo: sarīra-dukkhaṃ ti attho* (pain to the body is self-mortification is the meaning). SA III: 108. See also SA III: 297; DṬ III: 102.

⁹⁶¹ For further commentarial explanations on *dukkhaṃ*, see SA I: 194; SA II: 213; AA IV: 192; SnA II: 586; TheraA III: 155.

⁹⁶² In CS, SHB (653) and Thai (133), *parivajjessāma*. In PTS, *pariccajissāma*.

⁹⁶³ In CS, SHB (653) and Thai (133), *muñcissāma*. In PTS, *muccissāma*.

pleasures, [but] the Blessed One is not thus. Having renounced these both extremes, the Blessed One [said]: “monks, there is this middle path which is fully realized by the Tathāgata is producing insight.” Proper practice is said to be thus, indeed following that, therefore, he said: “and, not the practice of self-mortification” (*na ca attakilamathānuyogan*), etc.

Of the higher mental states (*abhicetasikānaṃ*⁹⁶⁴): “of abiding, having overcome the sense-sphere consciousness, of the higher mental states” is the meaning.⁹⁶⁵

Of ones living happily having realized the final truth (*diṭṭha-dhamma-sukha-vihārānaṃ*)⁹⁶⁶ means of ones living happily with regard to this very existence.⁹⁶⁷ In the *Poṭṭhapāda-sutta*,⁹⁶⁸ the meditative attainment of fruit has been explained by one who has attained the second *jhāna* with joy. In the *Pāsādika-sutta*,⁹⁶⁹ the *jhāna* based on insight together with the path. In the *Dasuttara-sutta*,⁹⁷⁰ the meditative attainment of the fruit by one who has attained the fourth *jhāna*. The *jhāna*-s of the one living happily having realized the final truth have been spoken in this *Sampsādanīya[-sutta]*.⁹⁷¹

⁹⁶⁴ In CS, SHB (653) and Thai (133), *ābhicetasikānaṃ*; note the first long *ā*.

⁹⁶⁵ Cf. MA III: 31; SA II: 236; AA III: 29 & 304. See also DT III: 103.

⁹⁶⁶ Cf. MA III: 31; SA II: 171-173 & 211; AA II: 119; AA III: 29 & 304; AA IV: 168.

⁹⁶⁷ Literally, personality. See also MA III: 30.

⁹⁶⁸ See D I: 178-203.

⁹⁶⁹ See D III: 131-132.

⁹⁷⁰ See D III: 290ff.

⁹⁷¹ See also DT III: 103.

Gained as desired (*nikāma-lābhi*) means gained just as desired.⁹⁷²

One gained without trouble (*akiccha-lābhi*) means one gained without suffering.⁹⁷³

One gained without pain (*akasira-lābhi*) means one gained abundantly.⁹⁷⁴

4.19. The Exegetical Exposition on the Preparation for Giving

In one and the same world system⁹⁷⁵ (*ekissā loka-dhātuyā*)⁹⁷⁶ means the threefold world-realms (world-fields)⁹⁷⁷ in the ten thousand world systems:⁹⁷⁸ the realm of birth (*jāti-khettaṃ*), the realm of order (*āṇā-khettaṃ*) and the realm of objectivity (*visaya-khettaṃ*). There are ten thousand world systems by the name the realm of birth (*jāti-kkhettaṃ*). They tremble during the time of the Tathāgata's entering and departing⁹⁷⁹ into/out of the mother's womb, during the time of perfect enlightenment, during the turning of the wheel of the Dhamma, during the release from the length of life and during *parinibbāna*. One billion-hundred-thousand of world-circles is called

⁹⁷² See also MA III: 30; MA IV-V: 158; SA II: 236; AA II: 293; AA III: 29; UdA: 234; DṬ III: 103. Cf. AA III: 276.

⁹⁷³ See also MA III: 30; MA IV-V: 158; SA II: 236; AA II: 293; AA III: 29; UdA: 234; DṬ III: 103.

⁹⁷⁴ See also MA III: 30; MA IV-V: 158; SA II: 236; AA II: 293; AA III: 29-30; UdA: 234; DṬ III: 103-104.

⁹⁷⁵ As translated by T.W. Rhys Davids, Maurice Walshe and Piya Tan, see DLB III: 108; LDB: 425; DISF: 126 respectively.

⁹⁷⁶ Cf. AA II: 14; VibhA: 430-431; 436-437.

⁹⁷⁷ In CS, SHB (653) and Thai (134) only *tīṇi hi khetṭāni*. In PTS, *tīni hi loka-khetṭāni*.

⁹⁷⁸ See DṬ III: 104.

⁹⁷⁹ i.e., being born.

realm of order (*āṇā-kkhettaṃ*).⁹⁸⁰ Here, the order of the protective chanting (*paritta*) of *Āṭānāṭiya*, *Mora*, *Dhajagga*, *Ratana*, etc.⁹⁸¹ operates⁹⁸². The realm of objectivity (*visaya-kkhettaṃ*) has no calculation. Indeed, to the extent it is known to the Buddhas, to that extent it should be understood; to the extent it should be understood, to that extent it should be known. There is no non-objectivity from the saying: “understanding is limited by knowledge, knowledge is limited by understanding.” “Having established this world-circle in these three fields, the Buddhas arises in another world-circle,” it is not in the *sutta*-s; “they do not arise” is there. The three baskets [are]: the basket of discipline, the basket of *sutta*-s and the basket of *Abhidhamma*. [898] The three councils are: the council of Elder Mahākassapa, the council of Elder Yasa and the council of Elder Moggaliputta Tissa.⁹⁸³ In the threefold baskets of the Buddha’s words collected in these three councils, there is no discourse (*sutta*) [that says] “having released in this world-circle, the Buddhas arise somewhere else”; [but] there is the discourse (*sutta*) [that says] “do not arise”.⁹⁸⁴

⁹⁸⁰ This and the proceeding sentence, which are given as one sentence in the PTS edition, appear as two sentences in CS and Thai (134). In SHB (653), they appear as one sentence in two parts.

⁹⁸¹ See D III: 194-206; Jataka II: 33ff.

⁹⁸² In CS and Thai (134), *pavattati*. In PTS and SHB (653), *vattati*.

⁹⁸³ The three elders presided over the first three Buddhist councils: Mahākassapa in the first council, Yasa in the second council and Moggaliputta Tissa in the third council. The three councils are also known as the council of Rājagaha, the council of Vesālī (see Vin II: vii, 284-308) and the council of Pāṭaliputtā respectively. For detailed account of the three councils, see B.C. Law’s *A Manual of Buddhist Historical Traditions (Saddhamma-saṅgaha)* (1941).

⁹⁸⁴ From this passage onward until “*sukathito bhante Nāgasena pañho opammehi kāraṇehī ti*” (in DA III: 903) are found in MA IV & V: 113-121; AA II: 9-14. The same passages, with slight differences, are also found in VibhA: 430-436.

The *Majjhima-nikāya*, *Aṅguttara-nikāya* and *Vibhaṅga* commentaries also provide further exegetical explanations on *ekissā lokadhatuyā*. See MA IV & V: 121-122; AA II: 14; VibhA: 436.

Simultaneously (*apubbaṃ acarimaṃ*).⁹⁸⁵ they do not arise together neither before nor afterwards, [they] arise either before or later, is spoken. Therein, ‘before’ should not be understood as starting from the time of the sitting at the seat of enlightenment [thinking] “I will not arise having not attained⁹⁸⁶ enlightenment” as far as the conception in the mother’s womb. The taking hold of the field is made by the tremble of the ten thousands world-circle during the conception of the *bodhisatta*. [At that time], the arising of another Buddha is obstructed. Afterwards should not be understood as starting from the [time of the] complete *nibbāna* as far as the relics [of the Buddha] remain until the size of mustard seeds. When the relics are remaining, the Buddhas also remain. Therefore, in between this, the arising of another Buddha is obstructed. During the complete extinction of the relics, the arising of another Buddha is not obstructed.⁹⁸⁷

4.20. The Talk on the Disappearance of the *Tipiṭaka*

[There are] three disappearances⁹⁸⁸: the disappearance of learning the Dhamma, the disappearance of the penetrating the Dhamma and the disappearance of practicing the Dhamma. Therein, learning is the three baskets. Penetration is the penetration of truth. The practice is the path. Therefore, penetration [of the Dhamma] and the practice [of the Dhamma] is and also is not. At one time, monks who were penetrator

⁹⁸⁵ See the preceding note. The *Āṅguttara-nikāya* and *Vibhaṅga* commentaries also provide further exegetical explanations on this. See AA II: 14-15; VibhA: 436.

⁹⁸⁶ In CS and SHB (653), *apatvā*. In PTS and Thai (135), *appatvā*.

⁹⁸⁷ This passage is also found in AA II: 10.

⁹⁸⁸ For further explanation on ‘*antaradhāna*’, see *The Princeton Dictionary of Buddhism* (2014): 50. For a detailed study on the disappearance of the Dhamma, see Toshiichi Endo (2004): 235-255.

[of the Dhamma] are (were) many. Having pointed the finger, he should be shown⁹⁸⁹ as “this monk is an ordinary person.” Indeed, in this island, once there is (was)⁹⁹⁰ no monk as ordinary person. Sometimes, practitioners are more, and sometimes less. Thus, the penetration and the practice is and is not. Penetrating the Dhamma is the authority (*pamānaṃ*) for the lasting of the dispensation of the Buddha. The wise one, having heard the three baskets, attains only two. Just as, having attained the five psychic powers⁹⁹¹ and the seven meditative attainments, near Aḷāra,⁹⁹² our *bodhisatta* asked about the preparation for the meditative attainment of neither perception nor non-perception. He said: “I do not know.” From there, having gone near Udaka,⁹⁹³ having compared the attainment especially, he asked about the preparation for the sphere of neither perception nor non-perception (*nevasaññā-nāsaññ’ āyatana*). He replied: after the immediate saying of that, the great being (i.e., the *bodhisatta*) accomplished that [*jhāna*⁹⁹⁴]. Thus, a wise *bhikkhu* attains the two, having heard the wording⁹⁹⁵ of the Dhamma. Therefore, the dispensation of the Buddha exists on account of abiding in the learning of the Dhamma. When that disappears, then the *Abhidhamma Piṭaka* perishes first. Then, the *Paṭṭhana* disappears first of all. In due

⁹⁸⁹ Previously, in this work, *dasseti* has been translated as ‘points out’. However, here ‘shown’ is considered as *pasāretvā* has been rendered as ‘having pointed out’.

⁹⁹⁰ In CS, SHB (654) and Thai (136), *hosi*. In PTS, *hoti*.

⁹⁹¹ Also translated as ‘five direct knowledge-s’. Cf. Henepola Gunaratana (1980): 143.

The five are: power of performing miracles, clairaudience, clairvoyance, knowing other’s thoughts and recollecting one’s previous births.

⁹⁹² See DPPN, for a brief account of Aḷāra.

⁹⁹³ Also written as Uddaka, one of the two former teachers of the Buddha before his enlightenment.

The other teacher is Āḷāra (full name: Āḷāra Kālāma) mentioned earlier. For a brief account of Uddaka, see Uddaka Rāmaputta in DPPN.

⁹⁹⁴ In CS, SHB (654) and Thai (136), *taṃ jhānaṃ sampādesi*. PTS omits *jhānaṃ*.

⁹⁹⁵ At the beginning of this paragraph, *pariyatti* has been translated as ‘learning the Dhamma’. However, this rendering doesn’t fit in this context; hence, ‘wording of the Dhamma’, as also rendered by Nyanatiloka in BDN.

course, the *Dhamma-saṅgaha* afterwards. [899] During that disappearance, the dispensation of the Buddha exists [based] on the other two baskets. Then, when the *Sutta-piṭaka* is disappearing, first the *Āṅguttara Nikāya*, starting from the eleventh up to the first *Nipāta*, disappears. Immediately after that, the *Samyutta Nikāya*, starting from the seven successions (*Cakka-peyyāla*) up to the *Ogha-taraṇa*, disappears. Immediately after that, the *Majjhima Nikāya*, starting from the *Indriya-bhāvanā[-sutta]* up to the *Mūla-pariyāya[-sutta]* disappears. Immediately after that, the *Dīgha Nikāya*, starting from the *Dasuttara-sutta* up to the *Brahmajāla[-sutta]* disappears. The question of the verses of one and two goes on for a long time. The dispensation of the Buddha is not able carry on like the questions of Sabhiya and Āḷavaka.⁹⁹⁶ Once, during the time of the Kassapa-Buddha, they were unable to carry on the dispensation of the Buddha midway. During the disappearance of the two baskets, the dispensation of the Buddha exists [based] on the *Vinaya-piṭaka*. During the disappearance of the *Parivāra-kkhandha*, it exists abiding on the both *Vibhaṅga-s*.⁹⁹⁷ During the disappearance of both *Vibhaṅga-s*, it exists based on the *Mātika*. During the disappearance of the *Mātika*, the dispensation of the Buddha exists [based] on the *Pāṭimokkha* and the higher ordination.⁹⁹⁸ The sign goes on for a long time. The lineage of the white-robed ascetics was unable to carry on the dispensation of the Buddha starting from the time of Kassapa-Buddha. It existed for thousands of years with the attainments of the analytical knowledge, for thousands of years with the six

⁹⁹⁶ This description of the disappearance of the three baskets is also given by G.P. Malalsekera in DPPN citing the VibhA: 432.

For Sabhiya's questions, see S IV: 401-403. For Āḷavaka's questions, see S I: 213-215.

⁹⁹⁷ i.e., the *Bhikkhu-vibhaṅga* (Vin III) and *Bhikkhunī-vibhaṅga* (Vin IV: 211-351).

⁹⁹⁸ In CS, SHB (655) and Thai (137), *pātimokkhapabbajjāupāsampadāsu ṭhitāsu tiṭṭhati*. In PTS, *pātimokkha-pabbajjā-upasampadāsu sāsaṇaṃ tiṭṭhati*.

higher knowledge-s, for thousands of years with the three higher knowledge-s, for thousands of years with the dry-insight practitioners,⁹⁹⁹ for thousands of years with the *Pātimokkha*. The dispensation of the Buddha is drawn back from the penetration of the truth to the lowest beginning from the breaching of morality (discipline) to the lowest. From there, the arising of another Buddha is not obstructed.

4.21. The Exegetical Exposition on the Disappearance of the [Buddha's] Dispensation

[There are] three complete extinctions (*parinibbānāni*): the complete extinction of defilements, the complete extinction of the aggregates and the complete extinction of the relics. There,¹⁰⁰⁰ the complete extinction of defilements occurred at the seat of enlightenment; the complete extinction of the [five] aggregates in Kusinārā; the complete extinction of the relics will be in the future. During the drawing back of the dispensation of the Buddha, after having assembled in this island of Thambapaṇṇi,¹⁰⁰¹ the relics will go to the great shrine.¹⁰⁰² From the great shrine to the shrine of Rājāyatana in Nāgadīpa.¹⁰⁰³ From there, they will go the seat of the great enlightenment. Also, from the regions of the Nāgas, from the worlds of the gods, from the world of the Brahma-s, indeed the relics will go to the seat of the great

⁹⁹⁹ For a comprehensive study on *sukkah-vipassaka*, see Tzungkuen Wen's *A Study of Sukkhavipassaka in Pāli Buddhism*, a thesis submitted to The University of Queensland (2009) for the degree of Doctor of Philosophy. See also BDN.

¹⁰⁰⁰ Or, 'among them'.

¹⁰⁰¹ i.e., present Sri Lanka.

¹⁰⁰² G.P. Malalasekera states this to be the Mahā Thūpa (also known as Ruwanwelisaya) build by King Duṭṭhagāminī in Anuradhapura. See DPPN.

¹⁰⁰³ A small island in the present Jaffna peninsula of Sri Lanka.

enlightenment. The relics, [of] the size of mustard seeds, will not disappear midway.¹⁰⁰⁴ All the relics, having gathered together, like a golden bulk being a heap in the seat of the great enlightenment, will emit the six rays. They will pervade the ten thousand world-system. [900] From there, the gods of ten thousand world circle, having assembled, will perform great deeds of compassion from the day of the complete extinction of the one with the ten powers [thinking]: “today, the teacher attains complete extinction; today, the dispensation of the Buddha draws back; now, this is our last sight [of the teacher].” Part from the non-returners and the ones who have destroyed all the cankers, the remaining will be unable to bear¹⁰⁰⁵ with the intrinsic nature¹⁰⁰⁶. Having given rise to the element of heat among the relics, they will go up to as far as the Brahma-world. When the relic becomes the size of a mustard seed, it will become one flame¹⁰⁰⁷. During the disappearing of the relics, it (the dispensation) will be exhausted. Having pointed out such a great splendor¹⁰⁰⁸ during the disappearances of the relics, the dispensation of the Buddha becomes disappeared. As long as it does not disappear, so long it is the latest. Thus, “it would arise simultaneously, this condition is not found” (*apubbaṃ acarimaṃ uppajjeyyūṃ, netaṃ thānaṃ vijjati*).

¹⁰⁰⁴ In CS and SHB (655), *antarā nassissati*. In Thai (138), *antaradhāyissati*. In PTS, *antarāyaṃ nassissati*.

¹⁰⁰⁵ In CS, *sandhāretuṃ*. In PTS, SHB (655), and Thai (138), *saṇṭhātūṃ*.

¹⁰⁰⁶ In CS, SHB (655) and Thai (138), *sakabhāvena*. In PTS, *sabhāvena*.

¹⁰⁰⁷ See E.M. Hare’s rendering of ‘*ekajālā*’ as ‘a single sheet of flame’ in BGS IV: 67.

¹⁰⁰⁸ *Anubhāvam* in the PTS edition should be *ānubhāvaṃ* (the first *a* is *ā*) as in the CS, SHB (655) and Thai (139), which is the correct one.

*"Why would they¹⁰⁰⁹ not arise simultaneously?" Not a surprising fact.¹⁰¹⁰ Indeed the Buddhas are wonderful human beings.¹⁰¹¹ Just as, it is said: "a single person, monks, arises being born in the world is a wonderful human being. Which single person? The Tathāgata, the Worthy One, the Fully and Perfectly Awakened One." And, if two or four or eight or sixteen would arise together,¹⁰¹² it would not be wonderful. The gain and honor¹⁰¹³ of two shrines in one monastery is not great. Monks born¹⁰¹⁴ with many are not wonderful; the Buddhas would also be thus. Therefore, they do not arise. And, because of the distinction of the discourse. One teaches the Dhamma which is the division of the foundation of mindfulness, etc., having given rise by another, he should also have taught; therefore, it would not have been wonderful. When discoursing the Dhamma once, the discourse is also wonderful. And, it is subject to dispute. And, it is like when many Buddhas have arisen, there are many disciples of many teachers; they would dispute: "our Buddha is one who is pleasing, our Buddha is one with a sweet voice, one who gained merits." Therefore, they do not arise thus.

* From here onwards (*kasmā pana apubbaṃ acariyamaṃ . . .* [DA III: 900]), until "The question has been well explained, Venerable Nāgasena, with similes and reasons (*sukathito bhante Nāgasena pañho opammehi kāraṇehi*. [DA III: 903])" is found in AA II: 10-14. See the next * in p. 196 of this thesis.

¹⁰⁰⁹ Two Worthy Ones, Fully Perfectly Awakened Ones.

¹⁰¹⁰ Cf. Bhikkhu Bodhi's note on 'anacchariyā' in CDB: 431 n365.

¹⁰¹¹ The Buddha explains that along with the arising of the Tathāgata, various wonderful and marvelous factors also arise. See A II: 130-133.

In the *Acchariya-abbhāta-dhamma-sutta*, instructed by the Buddha, Venerable Ānanda explains several wonderful and marvelous factors the *Tathāgata* is endowed with. See M III: 118-124.

Cf. Piya Tan (2005): 133-143 & (2011): 159-171.

¹⁰¹² Or 'at one time', see DT III: 105.

¹⁰¹³ Gain means the four necessities/supports for living (*catu-paccaya-lābhā*). And, honor means the gains of these good deeds and of those well-done. See SA II: 206. See also S II: 239ff; CDB: 682.

¹⁰¹⁴ Ordained?

And, this reason has been explained by Elder Nagasena with the question of King Milinda. It has been spoken therein:

✽Venerable Nāgasena, this has also been spoken by the Blessed One: ‘it is impossible, monks, [there is] no chance that two Worthy Ones, Fully and Perfectly Awakened Ones, would arise simultaneously in the same world system, this condition does not exist’ (*aṭṭhānam etaṃ bhikkhave anavakāso yaṃ ekissā loka-dhātuyā dve arahanto sammā-sambuddhā apubbaṃ acarimaṃ uppajjeyyūṃ, n’ etaṃ thānaṃ vijjati*). Or Venerable Nāgasena, when teaching,¹⁰¹⁵ [901] all the Tathāgata-s teach the thirty-seven factors of enlightenment; and while explaining they explain the four noble truths; and when training, they train in the three trainings;¹⁰¹⁶ and when instructing, they instruct the practice of diligence.¹⁰¹⁷ Venerable Nāgasena, if [the teaching] of all the Tathāgata-s is one exposition (recitation),¹⁰¹⁸ one explanation, one training,¹⁰¹⁹ and one admonition,¹⁰²⁰ for what reason¹⁰²¹ do two Tathāgata-s

✽ From here onwards (*Bhante Nāgasena, bhāsitaṃ ...* [DA III: 900]), until “The question has been well explained Venerable Nāgasena ... (*sukathito bhante Nāgasena pañho opammehi kāraṇehi*. [DA III: 903])” is also found in Miln: 236-239. See the next ✽ in p. 196 of this thesis. The *Milinda-pañhā* has been translated into English by T.W. Rhys Davids (1994), I.B. Horner (1999) and Bhikkhu Pesala (2001). However, Pesala’s is a summarized translation. Cf. T.W. Rhys Davids (1994): 47-51; I.B. Horner (1999): 40-44.

¹⁰¹⁵ In CS and Thai (140), *desayantā ca*. In SHB (656), *desentā ca*. In PTS, *desentā vā*.

¹⁰¹⁶ The three trainings are: higher morality (*adhisīla-sikkhā*), higher thought (*adhicitta-sikkhā*) and higher learning (*adhipaññā-sikkhā*). See Mv: 63, 67, 70-71, 80-81, 190; D III: 219; A I: 229-236, 240.

¹⁰¹⁷ In CS, SHB (656) and Miln (Miln: 237), *appamādapattipattiyam* (with regard to the practice of diligence). In PTS and Thai (140), *appamāda-paṭipattiṃ*.

¹⁰¹⁸ In CS and Miln (Miln: 237), *desanā*. In PTS, SHB (656) and Thai (140), *uddeso*.

¹⁰¹⁹ In CS and Miln (Miln: 237), *eka-sikkhā*. In PTS, SHB (656) and Thai (140), *eka-sikkhāpadam*.

arise at the same time? Indeed, this world is illumined with the arising of one Buddha already.¹⁰²² If there would be a second Buddha, this world would be illumined exceedingly by the radiance of the two [Buddhas]; and the two Tathāgata-s, while instructing,¹⁰²³ would easily instruct; and while admonishing, would admonish easily.¹⁰²⁴ Therefore, show me a reason, I would be doubt-less accordingly.

Great king, this ten thousand world system is the sustenance of one Buddha; it sustains the virtue of one Tathāgata only. If a second Buddha would arise, this ten thousand world system would not sustain [him], it would move, would tremble, would incline, would bow down, would bend down, would scatter, would be ruined, would be destroyed; [this] condition would not approach. Great king, just as a boat would bear a person;¹⁰²⁵ when a person mounts, that boat would be balance with the water. However, if a second person would approach with such age, figure, strength, size, slimness and fat, all major and minor limbs; if he would mount that boat, great king, would that boat hold the two [persons]?

¹⁰²⁰ In CS and SHB (656), *ekānusāsani*. In PTS and Miln (Miln: 237), *anusatthi*. In Thai (141), *anusandhi*.

¹⁰²¹ Or, 'with what reason'.

¹⁰²² Cf. T.W. Rhys Davids (1894): 47; I.B. Horner (1999): 40.

¹⁰²³ In CS, SHB (656) and Miln (Miln: 237), *ovadamānā*. In PTS and SHB (141), *ovadantā*.

¹⁰²⁴ Cf. T.W. Rhys Davids (1894): 47; I.B. Horner (1999): 40.

¹⁰²⁵ In CS and Thai (141), *ekapurisasandhāraṇī*. In PTS, Miln (Miln: 237) and SHB (656), *ekapurisasantāraṇī*.

Indeed not, venerable sir; it would move, would tremble, would incline, would bow down, would bend down, would scatter, would be ruined, would be destroyed; [this] condition would not approach; it would sink in the water.

Just so, great king, this ten thousand world system is the sustenance of one Buddha, it sustains the virtue of one Tathāgata only. If a second Buddha would arise, this ten thousand world system would not sustain [him], . . . also . . . [this] condition would not approach. Or, just as, great king, a person would eat food as much as he likes, while filling up [himself], having filled up to the neck; he, who has been nourished, who has been pleased, who is filled, who is compact, who is weary, who cannot bend and inflexible like a stick, if he would again eat food so much; great king, would that person be comfortable?

Indeed not, venerable sir, eaten once more, he would die.

Just so, great king, this ten thousand world system is [902] the sustenance of one Buddha, . . . also . . . [this] condition would not approach.

However, venerable Nāgasena, does the earth tremble due to the excessive weight of the Dhamma?

Here, great king, if two carts are to be filled with precious things up to the entrances;¹⁰²⁶ having taken the precious thing of one cart,¹⁰²⁷ if he strew into another cart; would that cart, great king, hold the precious things of the two carts?

Indeed not, venerable sir, the nave of that [cart] would spilt, its spoke would break, the rim of the wheel of that [cart] would fall apart, and the axle of the wheel of that [cart] would break.

Great king, does the cart break due to the excessive weight of the precious things?

Yes, venerable sir.

Just so, great king, the earth trembles due to the excessive weight of the Dhamma.¹⁰²⁸ And also, great king, this reason is illustrated for the elucidation of the powers of the Buddha. Moreover, listen to another appropriate¹⁰²⁹ reason, due to which reason, two Fully Perfectly Awakened Ones do not arise at the same time. If two Fully Perfectly Awakened Ones would arise at the same time,

¹⁰²⁶ In CS and SHB (657), *mukhasamā*. In PTS, Miln (Miln: 238) and Thai (142), *mukhasmā*.

¹⁰²⁷ In CS, Miln (Miln: 238) and SHB (657), *ekasmā sakaṭato*. In PTS and Thai (142), *ekassa sakaṭato*.

¹⁰²⁸ See Dī III: 108, for *atidhamma-bhārena*.

¹⁰²⁹ In CS and SHB (657), *atirūpaṃ*. In Thai (143), *paṭirūpaṃ*. In PTS and Miln (Miln: 238), *abhirūpaṃ*.

dispute would arise in [their]¹⁰³⁰ assembly¹⁰³¹—your Buddha, our Buddha—two factions would be created. Just as, great king, dispute arises in the assembly of two powerful councilors: “your councilor, our councilor”; two factions are created. Just so, great king, if two Fully Perfectly Awakened Ones would arise at the same time, dispute would arise in the assembly¹⁰³²: “your Buddha, our Buddha”; two factions would be created. This is the first reason you listen, due to which reason, two Fully Perfectly Awakened Ones do not arise at the same time.¹⁰³³

Moreover, listen to a further reason, due to which reason, two Fully Perfectly Awakened Ones do not arise at the same time. If, great king, two Fully Perfectly Awakened Ones would arise at the same time, that statement¹⁰³⁴ “the Buddha is the foremost” which would be false; the statement/s “the Buddha is the most senior,” “the Buddha is the excellent,” “the Buddha is the most superior,” “the Buddha is the highest,” “the Buddha is the best,” “the Buddha is unequal,” “the Buddha is unique,”¹⁰³⁵ “the Buddha is incomparable,”¹⁰³⁶ “the Buddha is one without a counterpart,” and “the Buddha is one without a rival”

¹⁰³⁰ In CS, SHB (657) and Miln (Miln: 238), *tesaṃ parisāya* (in their assembly(/ies)). However, the PTS and Thai (143) editions omit *tesaṃ* and employ only *parisāya*.

¹⁰³¹ The fourfold *saṅgha*?

¹⁰³² In CS, SHB (657) and Miln (Miln: 238), *tesaṃ parisāya* (in their assembly(/ies)). However, the PTS and Thai (143) editions omit *tesaṃ* and employ only *parisāya*.

¹⁰³³ The beginning part of this last sentence of this passage differs slightly in CS, Miln (Miln: 239) and SHB (657). Accordingly, the sentence begins as follows: *idaṃ tāva mahārāja ekaṃ kāraṇaṃ yena kāraṇena* ... (great king, this is already one reason due to which reason ...). The complete sentence in editions of PTS and Thai (143) is: *idaṃ paṭhamam kāraṇam suṇohi yena kāraṇena dve sammā-sambuddhā eka-khaṇe na uppajjanti*.

¹⁰³⁴ Literally, ‘word’.

¹⁰³⁵ See also I.B. Horner (1999): 43 n4.

¹⁰³⁶ In CS, Miln (Miln: 239) and SHB (657), *appaṭimo*. In PTS and Thai (144), *appaṭisamo*.

which would be false. [903] Great king, you accept this¹⁰³⁷ reason accordingly, due to which reason, two Fully Perfectly Awakened Ones do not arise at the same time.

And also, great king, this is the intrinsic nature of the Buddhas¹⁰³⁸ for which only one Buddha arises in the world at one time. Why?¹⁰³⁹ Because of the greatness of the virtues of the All-knowing Buddhas. That which is the greatest, great king, is only one.¹⁰⁴⁰ The earth, great king, is the greatest, that is indeed only one; the ocean is the greatest, that is indeed only one; Sineru, the king of mountains, is the greatest,¹⁰⁴¹ the space is the greatest; it is indeed only one; Sakka is the greatest, he is indeed only one;¹⁰⁴² the Brahmā¹⁰⁴³ is the greatest, he is indeed only one; the Tathāgata, the Worthy One, the Fully Perfectly Awakened One is the greatest, he is indeed only one. Wherever they arise, there

¹⁰³⁷ In Miln: 239, *idam*. In PTS, CS, SHB (657) and Thai (144), *imaṃ*.

¹⁰³⁸ In CS, Miln (Miln: 239) and SHB (657), *buddhānaṃ bhagavantānaṃ*. In PTS and Thai (144), *buddhānaṃ*.

¹⁰³⁹ *Kamsā* in PTS edition is an error, the correct form should be *kasmā* as in CS, Miln (Miln: 239), SHB (657) and Thai (144).

Moreover, in the other editions (CS, Miln (Miln: 239), SHB (657) and Thai (144)), it is *kasmā kāraṇā*. In PTS, however, *kāraṇā* is attached to the proceeding sentence (the answer to *kasmā*).

¹⁰⁴⁰ This sentence appears differently in different editions:

In CS: *yaṃ aññampi, mahārāja, mahantaṃ hoti, taṃ ekaṃyeva hoti*.

In Miln (Miln: 239): *aññam 'pi mahārāja yaṃ loke mahantaṃ hoti taṃ ekaṃ yeva hoti*.

In PTS and SHB (657); *yaṃ hi mahārāja mahantaṃ hoti, ekaṃ yeva hoti*. In PTS, however, *yāṃ* (not the long *ā*), which is also a typo.

In Thai (144): *yaṃ aññampi mahārāja mahantaṃ hoti varam taṃ ekaṃ yeva hoti*.

¹⁰⁴¹ In PTS, SHB (658) and Thai (144), this part of the sentence is: *sineru giri-rājā seṭṭho mahanto so eko yeva*. In CS and Miln (Miln: 239), *seṭṭho* is omitted.

¹⁰⁴² In CS and Miln: 239, after this part of the sentence is '*māro mahanto, so ekoyeva*' (the evil one is the greatest, he is indeed only one).

¹⁰⁴³ In CS, instead of *brahmā*, *māro* is mentioned.

is no place for others. Therefore, the Tathāgata, the Worthy One, the Fully Perfectly Awakened One indeed arises alone in the world.¹⁰⁴⁴

✱✱The question has been well-explained, Venerable Nāgasena, with similes and reasons.

And in conformity with the law of the Dhamma (*dhammassa ca anudhammaṃ*): the path of the previous fraction in conformity with the law of the nine-fold supramundane Dhamma-s.¹⁰⁴⁵

A fellow-follower¹⁰⁴⁶ (*saha-dhammiko*):¹⁰⁴⁷ one with the [same] cause.¹⁰⁴⁸

Rebuke and criticism¹⁰⁴⁹ (*vādānuvādo*): the very argument.¹⁰⁵⁰

* Up to this point is found in AA II: 10-14. See the previous * in p. 189 of this thesis.

✱ Up to this point found in Miln: 236-239. See the previous ✱ in p. 190 of this thesis.

¹⁰⁴⁴ In CS, *lokasmim* is omitted.

¹⁰⁴⁵ The four paths, the four fruits and *nibbāna*. See BDN.

¹⁰⁴⁶ Here, Maurice Walshe's translation (LDB: 425) of *saha-dhammiko* is adopted, as among the three other translators of the *Sampasādanīya-sutta*, his is very literal and clear in accordance with the original text. Literary, a follower of the same religion. See also Bhikkhu Bodhi in CDB I: 747 n72.

¹⁰⁴⁷ Cf. DA I: 263; DA III: 707; MA IV & V: 4, 32; SA II: 358; SA III: 100; AA II: 257, 268; *Sāratthadīpanī-ṭīkā* (*Saṅghādisesakaṇḍam*, *Saṅcarittasikkhāpadavaṇṇanā*); *Vimativinodanī-ṭīkā* (*Saṅghādisesakaṇḍo*, *Saṅcarittasikkhāpadavaṇṇanā*); *Viniyavinicchaya-ṭīkā* (*Samuṭṭhānasāsakathāvaṇṇanā*, *Paṭhamapārājikasamuṭṭhānavāṇṇanā*). See also the following note.

¹⁰⁴⁸ See PED: 210. The same exegetical explanation is also found in SA II: 358; SA III: 100; AA II: 268.

¹⁰⁴⁹ See also Bhikkhu Bodhi (2000): 747 n72.

¹⁰⁵⁰ See DT III: 109.

4.22. The Exegetical Exposition on the Marvelous and Wonderful

Venerable Udāyī¹⁰⁵¹ (*āyasmā udāyī*): there are three Elders by the name Udāyī: “Lāḷudāyī, Kāḷudāyī and Māhā-Udāyī.” Here, Mahā-Udāyī is meant. The five-fold delight of hearing this discourse, from the beginning as far as the conclusion, having arisen within, goes from the bottom of the feet up to the top of the head; from the top of the head it comes down to the bottom of the feet; beginning from both, it descends to the waist; beginning from the waist it goes to both. Having been¹⁰⁵² continuously over-flown with delight, explaining the virtue of the one with ten powers with strength and joy, he said “wonderful, Venerable Sir” (*acchariyaṃ bhante*), etc.

Less wishes¹⁰⁵³ (*appicchata*) means free from craving.¹⁰⁵⁴

Contentment (*santuṭṭhitā*) means contented with three ways¹⁰⁵⁵ with regard to the four conditions.¹⁰⁵⁶

¹⁰⁵¹ G.P. Malalasekera, in his DPPN, mentions of three persons (/monks) by the name Udāyī. The Udāyī, mentioned in the *Sampasādanīya-sutta*, is the first of the three. Although the text (commentary: DA III: 903) mentions that there were three monks by the name Udāyī, and confirms Mahā-Udāyī to be the one present during the expounding of this discourse, Malalasekera mentions Lāḷudāyī and Mahā-Udāyī to be the same. However, this is contradictory to the statement given in the former, as it does not state that Lāḷudāyī to be Mahā-Udāyī. The sub-commentary (DṬ III: 109) also confirms that Mahā-Udāyī, with a great body, is the one mentioned in this discourse, and goes on to state that because of him, a boundary of the seat in the *Vinaya* was allowed. For more detail about the three, see DPPN.

¹⁰⁵² CS, SHB (658) and Thai (145) editions omit *huvā*.

¹⁰⁵³ Or ‘less desires’.

¹⁰⁵⁴ In another instance, *appicchata* is explained as ‘one who is not greedy’ (*alobho*). AA I: 75. See also DṬ III: 109.

¹⁰⁵⁵ The three are: contentment with what we gain (*yathā-lābha*), contentment with strength (*yathā-bala*) and contentment with what is appropriate (*yathā-sāruppappa*). DṬ III: 109; AA I: 78.

¹⁰⁵⁶ The four are: clothing, food, shelter and medicine. Cf. M I: 24-32.

Austerity¹⁰⁵⁷ (*sallekhatā*): the cutting off of all the defilements.

Of such name (*yatra hi nāma*) means whoever.

He will not reveal¹⁰⁵⁸ his own (*na attānaṃ pātukarissatī*) means he will not reveal his own virtues.

They would carry out a banner¹⁰⁵⁹ (*paṭākam parihareyyuṃ*): saying “who is there like us?” having raised a banner, they would wander in Nāḷandā.

[904] Udāyi, you observe the Tathāgata with less wishes (*passa kho tvaṃ udāyi tathāgatassa appicchatā*): acknowledging¹⁰⁶⁰ the words of the Elder, he said: “Udāyi, observe whatever ‘less wishes of the Tathāgata’” (*tathāgatassa apicchatā*). Does not the Tathāgata reveal as well as talk about his own virtue? [It is not that] he does not talk. He does not talk for robes, etc.,¹⁰⁶¹ [which] should be spoken by one with sinful wishes, etc.¹⁰⁶² Therefore, he said: “Udāyi, you observe the Tathāgata with less wishes” (*passa kho tvaṃ udāyi tathāgatassa appicchatā*), etc. He speaks on account of disciplining the prudent sentient being. Accordingly, he said:

¹⁰⁵⁷ Literally, it means aspiring for higher life in the spiritual sense. T.W. Rhys Davids, Maurice Walshe and Piya Tan have differed in their translation of ‘*sallekhatā*’: serene and resigned (DLB III: 109), restrained (LDB: 425) and austerity (DISF: 127) respectively. Maurice Walshe (1995: 607 n897), as an alternative rendering, also translates as ‘austerity’ as rendered by Piya Tan. Cf. Charles R. Lanman (1913): 168.

¹⁰⁵⁸ Or, ‘display’.

¹⁰⁵⁹ i.e., they would proclaim such and such a quality by displaying a banner.

¹⁰⁶⁰ In CS, SHB (658) and Thai (146), *sampaṭicchanto*. In PTS, *paṭicchanto*.

¹⁰⁶¹ In CS and SHB (658), *cīvarādihetuṃ*. In TPS and Thai (146), *cīvar’ ādi-hetu*.

¹⁰⁶² In CS, SHB (658) and Thai (146), *appicchatādīhi*. In PTS, *pāpicchat’ ādīhi*.

Neither have I a teacher, nor there is one like me,

In the world, including of the gods, there is none equal to me.¹⁰⁶³

Thus, the discourses should also be explained in detail with many verses¹⁰⁶⁴ depicting the virtue of the Tathāgata.

You should often speak (*abhikkhaṇaṃ bhāseyyāsi*) means you should speak again and again. You do not speak [saying]: [it] has been spoken by me in the forenoon,¹⁰⁶⁵ and not during the mid-day¹⁰⁶⁶ and so on. You do not speak [saying]: [it] has been spoken by me today, and not on the following day and so on — This is the meaning.

He proclaimed (*pavedesi*) means he told.

Of this analysis (*imassa veyyākaraṇassa*): it is said analysis as this discourse is without verse.¹⁰⁶⁷

¹⁰⁶³ This verse is also found in the *Mahāvaggapāli* of the *Vinaya* (Vin I: 8); M I: 171; *Kathavatthu* (Kv I: 289); SA I: 204; AA III: 26; TherīA: 220.

Cf. I.B. Horner (1971): 11 (= BD IV) & (1954): 215 (= MLS I); Bhikkhu Ñāṇamoli & Bhikkhu Bodhi (1995): 263 (= MLDB); Shwe Zan Aung & CF Rhys Davids (1915): 169 (= *Points of Controversy*). See also VinA V: 964.

¹⁰⁶⁴ In CS, SHB (658) and Thai (146), ... *bahū gāthāpi suttantāpi vitthāretabbā* In PTS, ... *bahugāthāhi suttantā pi* Note *gāthāhi* in ablative case and *suttantā* in nominative case in the PTS edition, both of which appear in nominative case in the other three editions.

¹⁰⁶⁵ In CS and SHB (658), *pubbaṇhasamaye*. The PTS and Thai (146) editions omit *samaye*.

¹⁰⁶⁶ In CS and SHB (658), *majjhanhika*. In PTS and Thai (146), *majjhantika*.

¹⁰⁶⁷ Cf. *imasmiṃ ca veyyakaraṇasmim* in DA I: 130. Bhikkhu Bodhi, in his translation of the *Brahmajālasutta-vannaṇā*, skipped translating the commentarial explanation of this.

Designation (*adhivacanam*) means a name. Here, the word beginning with ‘indeed this’ (*iti h’ idam*) is placed by the participants of the council.

All of the remaining is indeed spoken.¹⁰⁶⁸

The exegetical exposition of the *Sampasādanīya-sutta* is concluded.¹⁰⁶⁹

¹⁰⁶⁸ In CS, SHB (658) and Thai (146), *uttānatthamevāti*. In PTS, *uttānam eva*.

¹⁰⁶⁹ Before this concluding statement, CS includes *sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāya* (in/of the *Sumaṅgalavilāsini*, the commentary on the *Dīgha Nikāya*).

XXVIII.

SAMPASĀDANIYA-SUTTA-VANṆANĀ.¹⁰⁷¹

Evam me sutam.

1. *Ekam samayan* ti Sampasādaniyam. Tatrāyam anuttāna-pada-vanṇanā.

Nālandāyan ti Nālandā ti evam-nāmake nagare. Tam nagaram gocara-gāmaṃ katvā.

Pāvārik' ambavane ti Dussa-Pāvārike seṭṭhino ambavane. Tam kira tassa uyyānam ahosi. So Bhagavato dhamma-desanam sutvā, Bhagavati pasanno tasmim uyyāne kuṭi-lena-maṇḍap' ādi-paṭimaṇḍitaṃ Bhagavato vihāram katvā niyyādesi. So vihāro Jivak' ambavanam viya Pāvārik' ambavanam tv' eva saṅkham gato. Tasmim Pāvārik' ambavane viharatī ti attho.

Bhagavantam etad avoca : *Evam pasanno aham bhante Bhagavati* ti. Kasmā evam avoca ? Attano uppanna-somanassa-vedan' attham. Tatrāyam anupubba-kathā.

Thero kira tam divasaṃ kālass' eva sarīra-paṭijagganam katvā nivattha-nivāsano patta-cīvaram ādāya pāsādikehi abhikkant' ādīhi deva-manussānam pasādam āvahanto Nālandavāsīnam hita-sukham anubrūhanto piṇḍāya pavisitvā, pacchābhattam piṇḍapāta-paṭikkanto vihāram gantvā Satthu-vattam dassetvā, Satthari gandha-kuṭim pavitṭhe Satthāram vanditvā attano divātṭhānam agamāsi. Tattha saddhivihārik' antevāsikesu vattam dassetvā paṭikkantesu divātṭhānam sammajjitvā camma-khaṇḍam paññāpetvā udaka-kumbhato udakena hattha-pāde sītale katvā, ti-sandhi-pallaṅkam āharitvā kāla-paricchedam katvā phala-samāpattim samāpajji. So yathā paricchinna-kāla-vasena samāpattito vuṭṭhāya attano guṇe anussaritum āraddho. Ath' assa guṇe anussarato silam āpātham āgātam. Tato paṭipāṭiyā ca samādhi paññā vimutti vimutti-ñāṇa-dassanam paṭhamajjhānam . . . pe

III.

12

1070 This number and the numbers appearing at the side of the headings in the proceedings pages are of the PTS edition.

1071 Of the Pali Text Society edition, London.

. . . nevasañña-nāsaññ' āyatana-samāpatti vipassanā-ñāṇaṃ dībbacakkhu-ñāṇaṃ sot' āpatti-maggo sot' āpatti-phalaṃ . . . pe . . . arahatta-maggo arahatta-phalaṃ, aṭṭha-paṭisambhidā dhamma-paṭisambhidā nirutti-paṭisambhidā paṭibhāna-paṭisambhidā sāvaka-pāramiṇānaṃ. Ito paṭṭhāya kappasata-sahass' ādhikassa asaṅkheyyassa upari Anomadassi-Buddhassa pāda-mūle kataṃ abhinihāraṃ ādiṃ katvā attano guṇe anussarato yāva nisinna-pallaṅkā guṇā upaṭṭhahimsu. Evaṃthero attano guṇe anussaramāno guṇānaṃ pamāṇaṃ vā paricchedaṃ vā daṭṭhuṃ nāsakkhi. So cintesi: "Mayhaṃ tāva padesa-ñāṇe tṭhassa sāvakassa guṇānaṃ pamāṇaṃ vā paricchedo vā n' atthi, ahaṃ pana yaṃ Satthāraṃ uddissa pabbajito, kīdisā nu kho tassa guṇā?" ti. Dasabalassa guṇe anusaritaṃ āradhho.

So Bhagavato sīlaṃ nissāya, samādhim paññaṃ vimuttiṃ vimutti-ñāṇadassanaṃ nissāya, cattāro satipaṭṭhāne nissāya, cattāro sammappadhāne cattāro iddhipāde cattāro magge cattāri phalāni catasso paṭisambhidā catu-yoni-paricchedakaṃ ñāṇaṃ cattāro ariya-vamse nissāya, Dasabalassa guṇe anusaritaṃ āradhho. Tadā pañca-padhāniy' aṅgāni pañcaṅgikaṃ sammā-samādhim pañc' indriyāni pañca balāni pañca nissāraṇiṃyā dhātuyo pañca vimutt' āyatanāni pañca vimutti-paripācāniṃyā pañña; cha nissāraṇiye dhamme cha anussatiṭṭhānāni cha gārave cha nissāraṇiṃyā dhātuyo cha satta-vihāre cha anuttariyāni cha nibbedha-bhāginiṃyā pañña cha abhiñña cha asādhāraṇa-ñāṇāni; satta aparihāniye dhamme satta ariya-dhānāni satta bojjhaṅge satta sappurisa-dhamme satta nijjara-vatthūni satta pañña satta dakkhiṇeyya-puggale satta khīṇāsava-balāni; aṭṭha pañña-paṭilābha-hetū aṭṭha sammattāni aṭṭha loka-dhammātikkaṃ aṭṭha ārambha-vatthūni aṭṭha akkhaṇa-desanā aṭṭha Mahāpurisa-vitakke aṭṭha abhibhāyatanāni aṭṭha vimokkhe; nava yoniso-manasikāra-mūlake dhamme nava pārisuddhi-padhāniy' aṅgāni nava sattāvāsa-desanā nava āghāta-paṭivinaye nava sañña nava nānattāni nava anupubba-vihāre; dasa nātha-karaṇe dhamme dasa kaṣiṇ' āyatanāni dasa kusala-kamma-pathe dasa Tathāgata-balāni dasa sammattāni dasa ariya-vāse dasa asekha-dhamme; ekādasa mettānisamse; dvādasa dhamma-cakk' ākāre: terasa dhu-

taṅga-guṇe; cuddasa Buddha-ñāṇāni; pañcadasa vimutti-paripācāniye dhamme; soḷasa-vidhaṃ ānāpāna-satim; aṭṭhā-rasa Buddhadhamme; ekūna-visati paccavekkhana-ñāṇāni; catu-cattālīsa ñāṇa-vatthūni; paropapañña kusala-dhamme; satta-sattati ñāṇa-vatthūni; catu-visati koṭi-sata-sahassa sam-āpatti-saṅcāra-mahāvajira-ñāṇaṃ nissāya Dasabalassa guṇe anussaritum ārabhi. Tasmim yeva ca divāṭṭhāne nisinnō ye upari aparaṃ [pana bhante]¹ etad ānuttariyaṃ ti āgamissanti soḷasa aparaṃ pariya-dhammā te pi nissāya anussaritum ārabhi.

So: Kusala-paññattiyam anuttaro mayham Satthā, āyatana-paññattiyam anuttaro, gabbhāvakkantiyam anuttaro, ādesanā-vidhāsu anuttaro, dassana-sampattiyam anuttaro, puggala-paññattiyam anuttaro, padhāne anuttaro, paṭipadāsu anuttaro, bhassa-samācāre anuttaro, purisa-sīla-samācāre anuttaro, anusāsani-vidhāsu anuttaro, para-puggala-vimutti-ñāṇe anuttaro, sassata-vāde anuttaro, pubbe-nivāsa-ñāṇe anuttaro, dibba-cakkhu-ñāṇe anuttaro, iddhi-vidhe anuttaro, iminā ca iminā ca anuttaro ti: evaṃ Dasabalassa guṇe anussaranto Bhagavato guṇānaṃ n' eva antaṃ na pamāṇaṃ passi.

Thero attano pi tāva guṇānaṃ antaṃ vā pamāṇaṃ vā nāda-da. Bhagavato guṇānaṃ kiṃ passissati? Yassa yassa hi paññā mahatī ñāṇaṃ visadaṃ, so so Buddha-guṇe mahantato saddahati. Loka-mahājano ukkāsitvā pi khipitvā pi: Namo Buddhānaṃ ti, attano attano upanissaye tathā Buddhānaṃ guṇe sarati.² Sabba-lokiya-mahājanassa eko sot' āpanno Buddha-guṇe mahantato saddahati. Sot' āpannānaṃ satato pi sahasato pi eko sakad-āgāmī, sakad-āgāmīnaṃ satato pi sahasato pi eko anāgāmī, anāgāmīnaṃ satato pi sahasato pi eko arahā Buddha-guṇe mahantato saddahati. Avasesa-arahantehi asīti mahātherā Buddha-guṇe mahantato saddahanti. Asīti mahātherehi cattāro mahātherā. Catūhi mahātherehi dve agga-sāvaka. Tesu Sāriputta-thero, Sāriputta-therato pi eko Pacceka-Buddho Buddha-guṇe mahantato saddahati. Sace pana sakala-cakkavāla-gabbhe saṅghāti-kappaṇa saṅghā-

¹ Sic MSS.² B anussarati.

ṭi-kaṇṇaṃ paharamānā nisinnā Pacceka-Buddhā Buddha-guṇe anussareyyuṃ, tehi sabbehi pi eko sabbaññu Buddhō va Buddha-guṇe mahantato saddahati. Seyyathā pi nāma mahājano: Mahā-samuddo gambhīro uttāno ti, jānaṃ' atthaṃ yottāni vaṭṭeyya. Tattha koci vyāma-ppamāṇaṃ yottaṃ vaṭṭeyya, koci dve-vyāmaṃ, koci nava-vyāmaṃ, koci dasa-vyāmaṃ, koci vīsati-vyāmaṃ, koci tiṃsa-vyāmaṃ, koci cattālisa-vyāmaṃ, koci paññāsa-vyāmaṃ, koci sata-vyāmaṃ, koci saḥassa-vyāmaṃ, koci catur-asīti-vyāma-saḥassaṃ. Te nāvaṃ vā āruya samudda-majjhe uggata-pabbat' ādimhi vā thatvā attano attano yottaṃ otāreyyuṃ, tesu yassa yottaṃ vyāma-mattaṃ, so vyāma-matta-tṭhāne yeva udakaṃ jānāti . . . pe . . . yassa caturāsīti-vyāma-saḥassaṃ so caturāsīti-vyāma-saḥassa-tṭhāne yeva udakaṃ jānāti, parato udakaṃ ettakaṃ ti na jānāti, mahā-samudde pana na tattakaṃ ñeva udakaṃ, atha kho anantaṃ aparimāṇaṃ, caturāsīti-yojana-saḥassaṃ gambhīro hi mahā-samuddo. Evam eva eka-vyāma-yottato paṭṭhāya nava-vyāma-yottena ñāta-udakaṃ viya lokiya-mahājanena diṭṭha-Buddha-guṇā veditabbā. Dasa-vyāma-yottena dasa-vyāma-tṭhāne ñāta-udakaṃ viya sot' āpannena diṭṭha-Buddha-guṇā. Vīsati-vyāma-yottena vīsati-vyāma-tṭhāne ñāta-udakaṃ viya sakad-āgaminā diṭṭha-Buddha-guṇā. Tiṃsa-vyāma-yottena tiṃsa-vyāma-tṭhāne ñāta-udakaṃ viya anāgaminā diṭṭha-Buddha-guṇā. Cattālisa-vyāma-yottena cattālisa-vyāma-tṭhāne ñāta-udakaṃ viya arahatā diṭṭha-Buddha-guṇā. Paññāsa-vyāma-yottena paññāsa-vyāma-tṭhāne ñāta-udakaṃ viya asīti mahātherehi diṭṭha-Buddha-guṇā. Satta-vyāma-yottena sata-vyāma-tṭhāne ñāta-udakaṃ viya catūhi mahātherehi diṭṭha-Buddha-guṇā. Saḥassa-vyāma-yottena saḥassa-vyāma-tṭhāne ñāta-udakaṃ viya Moggallāna-ttherena diṭṭha-Buddha-guṇā. Caturāsīti-vyāma-saḥassa-yottena catūrāsīti-vyāma-saḥassa-tṭhāne ñāta-udakaṃ viya Dhammasenāpatinā Sāriputta-ttherena diṭṭha-Buddha-guṇā. Tattha ya-thā so puriso: Mahāsamudde udakaṃ nāma na ettakaṃ yeva anantaṃ aparimāṇaṃ ti, gaṇhāti, evam eva āyasmā Sāriputto dhamm' anvayena dhamm' anvaya-buddhiyā anumānena naya-ggāhena sāvaka-pārami-ñāṇe thatvā Dasaba

lassa guṇe anussaranto: Buddha-guṇā anantā aparimāṇā ti, saddahati.¹

Therena hi diṭṭha-Buddha-guṇehi dhamm' anvayena ga-hetabba-Buddha-guṇā yeva bahutarā. Yathā katham viya ? Yathā ito nava ito navā ti aṭṭharāsa yojanāni avattharivā gacchantiyā canda-bhāgāya mahānadiyā puriso suci-pāsena udakaṃ gaṇheyya, suci-pāsena gahita-udakato agahitam eva bahum hoti; yathā vā pana puriso mahāpaṭhavito aṅgulyā paṃsum gaṇheyya, aṅgulyā gahita-paṃsuto avasesa-paṃsu yeva bahu hoti; yathā vā pana puriso mahāsamuddābhimukhiṃ angulim kareyya, aṅguli-abhimukha-udakato sesa-udakaṃ yeva bahu hoti; yathā ca puriso ākāse abhimukhiṃ aṅguliṃ kareyya, aṅguli-abhimukha-ākāsato sesa-ākāsa-ppadeso va bahu hoti—evaṃ therena diṭṭha-Buddha-guṇehi adiṭṭha²-guṇā va bahū ti veditabbā.

Vuttam pi c' etaṃ:—

Buddho pi Buddhassa bhaṇeyya vaṇṇaṃ
Kappam pi ce aññaṃ abhāsamaṇo,
Khīyetha kappo cira dīgham antare
Vaṇṇena khīyetha Tathāgatassā ti.

Evaṃ therassa attano ca Satthu ca guṇe anussarato yamaka-mahā-nadī mahogho viya abbhantare pīti-somanassaṃ avattharamāṇaṃ vāto viya bhastaṃ ubbhijjivā uggataṃ udakaṃ viya mahā-rahadaṃ sakala-sarīraṃ pūresi. Tato thero: Supatthitā vata me patthanā, suladdhā pabbajjā, yvāhaṃ evaṃ-vidhassa Satthu santike pabbajito ti, āvajji. Tassa balavataṃ pīti-somanassaṃ uppajji. Atha thero: Kassāhaṃ imaṃ pīti-somanassaṃ āroceyyan ti, cintento: Añño koci samaṇo vā brāhmaṇo vā Devo vā Māro vā Brahmā vā mama imaṃ pasādaṃ anucchavikaṃ katvā paṭiggahetuṃ na sakkhissati; ahaṃ imaṃ somanassaṃ Satthuno va pavedessāmi, Satthā ca me paṭiggaṇhituṃ sakkhissati. So hi: “Tiṭṭhatu mama pīti-somanassaṃ,” mādisassa samaṇa-satassa vā samaṇa-sahassassa vā samaṇa-sata-sahassassa vā somanassaṃ pavedentassa sabbesaṃ manam gaṇhanto paṭiggahe-

¹ SS saddahi.

² SS omit; B adhittha°.

tum sakkoti. Seyyathāpi nāma aṭṭhārasa-yojanāni avattharamānaṃ gacchanti candabhāgaṃ mahānadiṃ kussubbho vā kandarā vā paṭicchitum na sakkoti, mahāsamuddo va taṃ paṭicchati, mahāsamuddo hi: “Tiṭṭhatu candabhāgaṃ,” evarūpānaṃ nadi-satam pi sahaṣṣam pi sata-sahaṣṣam pi paṭicchati, na ca tassa tena ūnattaṃ vā pūrattaṃ vā paññāyati. Evam eva mama Satthā mādisassa samaṇa-satassa samaṇa-sahaṣṣassa samaṇa-sata-sahaṣṣassa vā somanassaṃ pavedentassa sabbesaṃ maṇaṃ gaṇhanto paṭiggahetum sakkoti. Sesā samaṇa-brāhmaṇ’ ādayo candabhāgaṃ kussubbha-kandarā viya mama somanassaṃ paṭicchitum na sakkonti. Handāhaṃ mama pīti-somanassaṃ Satthuno va āroceṃ ti, pallaṅkaṃ vinibhuñjitvā, camma-khaṇḍaṃ papphotetvā ādāya sāyaṇha-samaye pupphānaṃ vaṇṇato chinditvā paggharaṇakāle Satthāraṃ upasaṅkamitvā, attano somanassaṃ pavedento *Evam pasanno ahaṃ bhante* ti ādim āha.

Tattha *evam pasanno* ti *evam uppanna-saddho*, *evam sadahāmi* ti attho.

Bhiyyo ’bhiññataro ti *bhiyyataro abhiññāto*, *bhiyyataro ’bhiñño vā uttar’ itara-ñño* ti attho.

Sambodhiyaṃ ti, *sabbaññuta-ñāṇe arahatta-magga-ñāṇe vā*. Arahatta-maggen’ eva hi Buddha-guṇā nippadesā gāhitā honti. Dve hi agga-sāvaka¹ arahatta-maggen’ eva sāvaka-pārami-ñāṇaṃ paṭilabhanti. Pacceka-buddhā pacceka-bodhi-ñāṇaṃ. Buddhā sabbaññuta-ñāṇaṃ c’ eva sakale ca Buddha-guṇe. Sabbhaṃ hi tesaṃ arahatta-maggen’ eva ijjhati. Tasmā arahatta-magga-ñāṇaṃ sambodhi nāma hoti. Tena uttar’ itaro Bhagavatā n’ atthi. Ten’ āha *Bhagavatā bhiyyo ’bhiññataro yadidaṃ sambodhiyaṃ* ti.

Uḷārā ti *seṭṭhā*. Ayaṃ hi uḷāra-saddo: Uḷārāni khādānīyāni khadantī ti, ādisu madhure āgacchati; Uḷārāya khalu bhavaṃ Vacchāyano Samaṇaṃ Gotamaṃ pasamsāya pasamsatī ti, ādisu seṭṭhe. Appamāṇo uḷāro obhāso ti, ādisu vipule. Svāyam idha seṭṭhe āgato. Tena vuttaṃ *uḷārā* ti *seṭṭhā*.

Āsabhi ti *usabhassa vācā-sadisī acalā asampavedī*.

Ek’ aṃso gahito ti *anussavena vā ācariya-paramparāya vā*.

¹ MSS. add “ti.”

Iti kirā ti vā piṭaka-sampadānena vā ākāra-parivittakkena vā diṭṭhi-nijjhāna-khantiyā vā takka-hetu vā naya-hetu vā akathetvā paccakkhato ñānena paṭivijjhitvā viya *ek' amso gahito*, sannipphāna-kathā va kathitā ti attho.

Sīha-nādo ti seṭṭha-nādo. N' eva dandhāyantena na gaggarāyantena sīhena viya uttama-nādo nadito ti attho.

Kim nu Sāriputtā ti imaṃ desanaṃ kasmā ārabhi? Anuyoga-dāpan' atthaṃ. Ekacco hi sīha-nādaṃ naditvā attano sīha-nāde anuyogaṃ dātum na sakkoti, nighamsanaṃ na khamati, lepe patita-makkaṭo viya hoti. Yathā dhamamānaṃ apari-suddha-lohaṃ jhāyitvā aṅgāro hoti, evaṃ jhām' aṅgāro viya hoti. Eko sīha-nāde anuyogaṃ dāpiyamāno dātum sakkoti, nighamsanaṃ khamati, dhamamānaṃ nid-dosa-jātarūpaṃ viya adhikataṃ sobhati. Tādiso thero. Tena naṃ Bhagavā: Anuyoga-kkhamo ayan ti, ñatvā sīha-nāde anuyoga-dāpan' atthaṃ imaṃ desanaṃ ārabhi.

Tattha *sabbe te* ti sabbe te tayā. *Evam-sīlā* ti ādisu lokiya-lok' uttara-vasena sīl' ādini pucchati. Tesam vitthāra-kathā Mahāpadāne kathitā va.

Kim pana Sāriputta ye te bhavissantī ti atitā ca tāva niruddhā apaṇṇattika-bhāvaṃ-gatā dīpa-sikhā viya nibbutā, evaṃ niruddhe apaṇṇattika-bhāvaṃ-gate tvaṃ kathaṃ jānissasi anāgata-Buddhānaṃ pana guṇā *kin* ti tayā attano cittaṃ paricchinditvā viditā ti pucchanto evaṃ āha.

Kim pana Sāriputta ahan te etarahī ti: Anāgatā pi Buddhā ajātā anibbattā anuppannā, te pi kathaṃ tvaṃ jānissasi? Tesam hi jānanaṃ apāde ākāse pada-dassanaṃ viya hoti. Idāni mayā saddhiṃ eka-vihāre vasasi, ekato bhikkhāya carasi, dhamma-desanā-kāle dakkhiṇa-passe nisīdasi. Kim pana mayhaṃ guṇā attano cetasā paricchinditvā viditā tayā ti, anuyūjanto evaṃ āha. Thero pana pucchite pucchite *No h' etaṃ bhante* ti paṭikkhipati. Therassa ca viditam pi atthi aviditam pi. Kim so attano viditaṭṭhāne paṭikkhepaṃ karoti aviditaṭṭhāne ti? Viditaṭṭhāne na karoti, aviditaṭṭhāne yeva karoti ti.

Thero kira anuyoge āraddhe yeva aññāsi: “Ayaṃ anuyogo sāvaka-pāramī-ñāṇe, sabbaññuta-ñāṇe ayaṃ anuyogo” ti, attano sāvaka-pāramī-ñāṇe paṭikkhepaṃ akatvā aviditaṭ-

ṭhāne sabbaññuta-ñāṇe paṭikkhepaṃ karoti. Tena idam pi dīpeti: “Bhagavā mayhaṃ atitānāgata-paccuppanānaṃ Buddhānaṃ sīla-samādhi-paññā-vimutti-kāraṇa-jānana-samattamaṃ sabbaññuta-ñānaṃ n’ atthī” ti.

Euthā ti etesu atit’ ādi-bhedeṣu Buddheṣu.

Atha kiṃ carahī ti atha: “Kasmā evaṃ ñāṇe asati tayā evaṃ kathitaṃ?” ti vadati.

2. *Dhamm’ anvayo* ti dhammassa paccakkhato ñāṇassa anuyogaṃ anugantvā uppannaṃ anumāna-ñāṇaṃ nayaggāho vidito. “Sāvaka-pārami-ñāṇe ṭhatvā va sabbaññuta-ñāṇaṃ iminā ākāreṇa jānāmi Bhagavā” ti vadati. Therassa hi nayaggāho appamāṇo apariyanto. Yathā sabbaññuta-ñāṇassa pamāṇaṃ vā pariyanto vā n’ atthi, evaṃ Dhamma-senāpatino nayaggāhassa. Tena so iminā evaṃ-vidho iminā anuttaro sati jānāti. Therassa hi nayaggāho sabbaññuta-ñāṇa-gatiko eva. Idāni taṃ nayaggāhaṃ pākataṃ kātum upamaṃ dassento *seyyathā pi bhante* ti ādim āha.

Tattha yasmā Majjhima-padese uddāp’ ādīni thirāni vā hontu dubbalāni vā, sabbaso vā pana mā hontu corā saṅkā na hoti, tasmā taṃ agahetvā *paccantimaṃ nagaraṃ* ti āha.

Daḥ’ uddāpan ti thira-pākāra-pādaṃ.

Daḥa-pākāra-toraṇaṃ ti thira-pākāraṇ c’ eva thira-piṭṭhi-saṅghāṭaṇ ca.

Eka-dvāraṇ ti kasmā āha? Bahu-dvāre nagare bahūhi paṇḍita-dovārikehi bhavitabbaṃ. Eka-dvāre eko vaṭṭati. Therassa ca paññāya sadiso añño n’ atthi. Tasmā attano paṇḍitabhāvassa opamm’ atthaṃ ekaṃ yeva dovārikaṃ dassetuṃ *eka-dvāraṇ* ti āha.

Paṇḍito ti paṇḍiccena samannāgato.

Vyatto ti veyattiyena samannāgato visada-ñāṇo.

Medhāvī ti ṭhān’ uppatika-paññā-saṅkhātāya medhāya samannāgato.

Anupariyāya-pathaṇ ti anupariyāya-nāmakam pākāra-maggaṃ.

Pākāra-sandhin ti dvinnaṃ iṭṭhakānaṃ apagata-ṭṭhānaṃ.

Pākāra-vivaraṇ ti pākāra-chinna-ṭṭhānaṃ.

Cetaso upakkilese ti pañca-nīvaraṇa-cittaṃ upakkilesaṃ ti

kiliṭṭhaṃ karonti upatāpentī viheṭṭhenti.¹ Tasmā cetaso upakilesā ti vuccanti.

Paññāya dubbālī-karaṇe ti nīvaraṇā uppajjamānā anuppannāya paññāya uppajjitum na denti,² uppannāya paññāya vaḍḍhitum na denti,² tasmā paññāya dubbālī-karaṇā ti vuccanti.

Supatitṭhita-cittā ti catūsu satipaṭṭhānesu suṭṭhu-ṭhapitā-cittā hutvā.

Satta bojjhaṅge yathā-bhūtan ti satta-bojjhaṅge yathā sabhāvena bhāvetvā.

Anuttaraṃ sammā-sambodhin ti arahattaṃ sabbaññutaññaṃ pativijjhimsū ti dasseti. Api c' ettha satipaṭṭhānā ti vipassanā, bojjhaṅgā maggo, anuttarā sammā-sambodhi arahattaṃ. Satipaṭṭhānā ti vā maggā ti vā bojjhaṅga-missakā. Sammā-sambodhi arahattaṃ eva. Dīghabhāṇaka-Mahasi-vatthero pan' āha: "Satipaṭṭhāne vipassanā ti, gahetvā bojjhaṅge magge ca sabbaññuta-ññaṃ cā ti, sundaro pañho bhaveyya. Na pan' evaṃ gahitan" ti. Iti thero sabba-Buddhānaṃ nīvaraṇa-pahāne satipaṭṭhāna-bhāvanāya sambodhiyañ ca majjhe-bhinna-suvaṇṇa-rajatānaṃ viya nānattābhāvaṃ dasseti. Idha ṭhatvā upamā samsandetabbā. Āyasmā hi Sāriputto paccantaṃ nagaraṃ dassesi, pākāraṃ dassesi, pariyāya-paṭhaṃ dassesi, dvāraṃ dassesi, paṇḍita-dovārikaṃ dassesi, nagara-pavisanake nikkhamanake oḷārike pāṇe dassesi, paṇḍita-dovārikassa tesam pāṇānaṃ pākāṭabhāvaṃ dassesi. Tattha 'kiṃ kena sadisaṃ' ti ce, nagaraṃ viya hi nibbānaṃ, pākāro viya sīlaṃ, pariyāya-patho viya samatho, dvāraṃ viya ariya-maggo, paṇḍita-dovāriko viya Dhamma-senāpati, naggaraṃ-pavisanaka-nikkhamanaka-oḷārika-pāṇā viya atītānāgata-paccuppannā Buddhā. Dovārikassa tesam pāṇānaṃ pākāṭabhāvo viya āyasmato Sāriputtassa atītānāgata-paccuppannānaṃ Buddhānaṃ sīla-samath' ādihi pākāṭabhāvo. Ettāvatā therena: Bhagavā evaṃ ahaṃ sāvaka-pāramī-ñāṇe ṭhatvā dhamm' anvayena naya-ggāhena jānāmi ti, attano siha-nādassa anuyogo dinno hoti.

Idhāhaṃ bhante yena Bhagavā ti imaṃ desanaṃ kasmā

¹ B vibādhenti.

² SS omit.

ārabhi ? Sāvaka-pāramī-ñāṇassa nipphatti-dassan' atthaṃ. Ayam h' ettha adhippāyo: " Bhagavā ahaṃ sāvaka-pāramī-ñāṇaṃ paṭilabhanto pañca-navuti pāsaṇḍesu na aññaṃ ekam pi samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā paṭilabhiṃ, tumhe yeva upasaṅkamitvā, tumhe payirūpāsanto paṭilabhin " ti.

Tattha *idhā* ti nipātamattaṃ. *Upasaṅkamaṃ dhamma-savanāyā* ti tumhe upasaṅkamanto pi cāhaṃ na cīvar' ādihetūpasaṅkamanto dhamma-savan' atthāya pana upasaṅkamanto evaṃ upasaṅkamitvā sāvaka-pāramī-ñāṇaṃ paṭilabhiṃ.

Kadā pana thero dhamma-savan' atthāya upasaṅkamanto ? Sūkara-khata-leṇe bhāgineyya-Dīghanakha-paribbājakassa vedanā-pariggāhaka-suttanta-kathana-divase upasaṅkamanto. Tadā yeva sāvaka-pāramī-ñāṇaṃ paṭilabhi ti. Taṃ divasaṃ hi thero tāla-vaṇṭaṃ gahetvā Bhagavantaṃ vijamāno t̥hito taṃ desanaṃ sutvā tatth' eva sāvaka-pāramī-ñāṇaṃ hatthagataṃ akāsi.

Uttar' uttarim paṇīta-paṇītan ti uttar' uttariṇ c' eva paṇīta paṇītaṇ ca katvā desesi.

Kaṇha-sukka-sappaṭibhāgan ti kaṇhaṇ c' eva sukkaṇ ca, taṇ ca kho sappaṭibhāgaṃ savipakkaṃ katvā: Kaṇhaṃ paṭibāhitvā sukkaṃ, sukkaṃ paṭibāhitvā kaṇhan ti, evaṃ sappaṭibhāgaṃ katvā kaṇhaṃ sukkaṃ desesi. Kaṇhaṃ desento pi sa-ussāhaṃ savipākaṃ desesi. Sukkaṃ desento pi sa-ussāhaṃ savipākaṃ desesi.

Tasmim dhamme abhiññā idh' ekaccaṃ dhammaṃ dhammesu niṭṭham agaman ti ettha tasmim desite dhamme ekaccaṃ dhammaṃ nāma sāvaka-pāramī-ñāṇaṃ jānitvā dhammesu niṭṭham agamaṃ. Katamesu dhammesū ti ? Catu-sacca-dhammesu. Etthāyaṃ thera-sallāpo, Kāḷhāvāsī¹ Summatthero tāva vadati : Catu-sacca-dhammesu idāni niṭṭhāgamana-kāraṇaṃ natthi. Assaji-mahāsāvakassa diṭṭha-divase yeva so paṭhama-maggena catu-sacca-dhammesu niṭṭhaṃgato. Apra-bhāge Sūkara-khata-lena-dvāre upari t̥hi maggehi catu-sacca-dhammesu niṭṭhaṃgato. Imasmim pana

¹ B Kāḷavalla-vāsī.

ṭhāne dhammesū ti Buddha-guṇesu nitṭhamgato. Lok' uttara-vāsī Cūla-Sīvatthero pana sabbam tath' eva vatvā : Imasmiṃ pana ṭhāne *dhammesū* ti arahatte nitṭhamgato ti āha. Dīghabhāṇaka-Tiṭṭhaka-Mahāsīvatthero pana tath' eva purima-vādam vatvā imasmiṃ pana ṭhāne *dhammesū* ti sāvaka-pāramī-nāṇe nitṭham gato ti vatvā Buddha-guṇā pana nayato āgatā ti āha.

Satthari pasīdin ti evaṃ sāvaka-paramī-nāṇa-dhammesu nitṭhamgantvā bhiyyoso-mattāya *Sammā-Sambuddho vata Bhagavā* ti Satthari pasīdim.

Sv' ākkhāto Bhagavatā dhammo ti suṭṭhu akkhāto sukathito niyyāniko maggo phal' atthāya niyyāti rāga-dosa-moha-nimaddana-samattho.

Suppaṭipanno saṅgho ti Buddhassa Bhagavato sāvaka-saṅgho pi vaṃk' ādi-dosa-virahitaṃ sammā-paṭipadaṃ paṭipannattā suppaṭipanno ti: Pasanno 'smi Bhagavatī ti, dasseti.

3. Idāni divātṭhāne nisīditva samāpajjite soḷasa aparāpariya-dhamme dassetuṃ *Aparam pana bhante etad ānuttariyaṃ* ti desanaṃ ārabhi.

Tattha *anuttariyaṃ* ti anuttarabhāvo.

Yathā Bhagavā dhammaṃ deseti ti yathā yen' ākārena yāya desanāya Bhagavā dhammaṃ deseti, sā tumhākaṃ desanā anuttarā ti vadati.

Kusala-dhammesū ti tāya desanāya desitesu kusala-dhammesu pi Bhagavā va anuttaro ti dīpeti. Yā vā sā desanā, tassā bhūmiṃ dassento pi *kusalesu dhammesū* ti āha.

Tatr' ime kusalā dhammā ti tatra *kusalesu dhammesū* ti vutta-pade ime kusale dhammā nāmā ti veditabbā.

Tattha: *Ārogy' atṭhena anavajj' atṭhena kosalla-sambhūt' atṭhena niddarath' atṭhena sukha-vipāk' atṭhena* ti, pañcadhā kusalaṃ veditabbam. Tesu Jātaka-pariyāyaṃ patvā *ārogy' atṭhena kusalaṃ vadḍhati*. Suttanta-pariyāyaṃ patvā *anavajj' atṭhena*. Abhidhamma-pariyāyaṃ patvā *kosalla-sambhūta-niddaratha-sukha-vipāk' atṭhena*. Imasmiṃ pana ṭhāne bāhiya-suttanta-pariyāyena *anavajj' atṭhena kusalaṃ daṭṭhabbam*.

Cattāro satipaṭṭhānā ti cuddasa-vidhena kāyānupassanā-satipaṭṭhānaṃ, nava-vidhena vedanānupassanā-satipaṭṭhā-

nam, solasa-vidhena cittānupassanā-satipaṭṭhānam, pañca-vidhena dhammānupassanā-satipaṭṭhānam—evam nānā-nayehi vibhajitvā samatha-vipassanā magga-vasena lokiya-lok' uttara-missakā cattāro satipaṭṭhānā desitā. Phala-satipaṭṭhānam pana idh' anadhippetam.

Cattāro sammappadhānā ti paggah' aṭṭhena eka-lakkhaṇā, kicca-vasena nānā-kiccā: Idha bhikkhu anuppannānam pāpakānam akusalānam dhammānam anuppādāyā ti, ādinā nayena samatha-vipassanā magga-vasena lokiya-lok' uttara-missakā cattāro sammappadhānā desitā.

Cattāro iddhipādā ti ijjan' aṭṭhena eka-saṅgahā chand' ādivasena nānā-sabhāvā: Idha bhikkhu chanda-samādhipadhāna-saṅkhāra-samannāgataṃ iddhipādaṃ bhāveti ti ādinā nayena samatha-vipassanā magga-vasena lokiya-lok' uttara-missakā cattāro iddhipādā desitā.

Pañc' indriyānā ti adhipateyy' aṭṭhena eka-lakkhaṇāni adhi-mokkh' ādi-sabhāva-vasena nānā-sabhāvāni samatha-vipassanā magga-vasena lokiya-lok' uttara-missakāni saddhādini pañc' indriyāni desitāni.

Pañca balānā ti upatthambhan' aṭṭhena akampiyy' aṭṭhena vā eka-saṅgahāni salakkhaṇena nānā-sabhāvāni samatha-vipassanā magga-vasen' eva lokiya-lok' uttara-missakāni sadhādini pañca balāni desitāni.

Satta bojjhaṅgā ti niyyān' aṭṭhena eka-saṅgahā upaṭṭhān' ādinā salakkhaṇena nānā-sabhāvā samatha-vipassanā magga-vasen' eva lokiya-lok' uttara-missakā satta bojjhaṅgā desitā.

Ariyo aṭṭhaṅgiko maggo ti het' aṭṭhena eka-saṅgeho dassan' ādinā salakkhaṇena nānā-sabhāvo samatha-vipassanā magga-vasen' eva lokiya-lok' uttara-missako ariyo aṭṭhaṅgiko maggo desito ti attho.

Idha bhante bhikkhu āsavānaṃ khayā ti idaṃ kim-attham āraddham? Sāsanassa pariyosāna-dassan' attham. Sāsanaṃ hi na kevalaṃ maggen' eva pariyosānaṃ hoti, arahatta-phalena pana hoti. Tasmā taṃ dassetuṃ idaṃ āraddhan ti veditabbam.

Etad ānuttariyaṃ bhante kusalesu dhammesu ti bhante yā ayaṃ kusalesu dhammesu ti evaṃ desanā, etad ānuttariyaṃ.

Taṃ Bhagavā ti taṃ desanaṃ Bhagavā asesam sakalam abhijānāti.

Taṃ Bhagavato ti taṃ desanaṃ Bhagavato asesam abhijānato.

Uttariṃ abhiññeyyaṃ n' atthī ti uttariṃ abhijānitabbam n' atthī. Ayaṃ nāma ito añño dhammo vā puggalo vā yaṃ Bhagavā na jānāti ti idaṃ n' atthī. Yad abhijānaṃ añño samaṇo vā ti yaṃ tumhehi anabhiññātaṃ, taṃ añño samaṇo vā brāhmaṇo vā abhijānanto Bhagavatā bhiyyo 'bhiññataro assa adhikatarapañño bhaveyya.

Yad idaṃ kusalesu dhammesu ti ettha *yad idan* ti nipātamattam. Kusalesu dhammesu Bhagavatā uttar' itaro n' atthī ti ayam ettha attho. Iti Bhagavā va kusalesu dhammesu anuttaro ti dassento iminā pi kāraṇena evaṃ pasanno ahaṃ bhante Bhagavati ti dīpeti.

4. Ito paresu *aparaṃ paṇā* ti ādisu visesamattam eva vaṇṇayissāma. Purima-vāra-sadisam pana vutta-nayen' eva veditabbam.

Āyatana-paññattisū ti āyatana-paññāpanāsu. Idāni tā āyatana-paññattiyo dassento *cha imāni bhante* ti ādim āha. Āyatana-kathā pan' esā. Visuddhi-Magge* vitthārena kathitā, tena taṃ na vitthārayāma. Tasmā tattha vutta-nayen' eva vitthārato veditabbā. Etad ānuttariyaṃ bhante *āyatana-paññattisū* ti yā ayaṃ āyatana-paññattisu ajjhattika-bāhira-vavatthān' ādi-vasena evaṃ desanā etad ānuttariyaṃ. Sesam vutta-nayen' eva.

5. *Gabbhāvakkantīsū* ti gabbh' okkamanesu. Tā gabbhāvakkantiyo dassento *catasso imā bhante* ti ādim āha.

Tattha *asampajāno* ti ajānanto sammūlho hutvā.

Mātu-kucchim okkamati ti paṭisandhi-vasena pavisati.

Thāti ti vasati.

Nikkhamati ti nikkhamanto pi asampajāno sammūlho va nikkhamati.

Ayaṃ paṭhamā ti ayaṃ pakati-lokiya-manussānaṃ paṭhamā gabbhāvakkanti.

Sampajāno hi kho ti okkamanto sampajāno asammūlho hutvā okkamati.

* Vism 562 sq.

Ayaṃ dutiyā ti ayaṃ asīti-mahā-therānaṃ dutiyā gabbhāvakkanti. Te hi pavisantā pajānanti, vasantā ca nikkhamantā ca na jānanti.

Ayaṃ tatiyā ti ayaṃ dvinnāṇ ca agga-sāvakānaṃ pacceka-bodhisattānaṇ ca tatiyā gabbhāvakkanti. Te kira kammajehi vātehi adho-sirā uddhaṃ-pādā neka-sata-porisa-papāte viya yoni-mukhe khittā, tāla-cchiggaḷena hatthi viya sambādhena yoni-mukhena nikkhamamānā anantaṃ dukkhaṃ pāpuṇanti. Tena tesam: Mayaṃ nikkhamamhā ti, sampajānatā na hoti, evaṃ pūrita-pāramīnaṃ pi ca sattānaṃ evarūpe ṭhāne mahantaṃ dukkhaṃ uppajjati ti alam eva gabbhāvāse nibbindituṃ alaṃ virajjitūṃ.

Ayaṃ catutthā ti ayaṃ Sabbaññu-bodhisattānaṃ vasena catutthā gabbhāvakkanti. Sabbaññu-bodhisattā hi mātu-kucchismiṃ paṭisandhiṃ gaṇhantā pi jānanti. Tattha vasantā pi jānanti. Nikkhamana-kāle pi ca te kammaja-vātā uddhaṃ-pāde adho-sire katvā khipituṃ na sakkonti. Dve hatthe pasāretvā akkhīni ummiletvā ṭhitakā va nikkhamanti. Bhav' aggaṃ upādāya Avīci-antare añño tisu kālesu sampajāno nāma n' atthi ṭhapetvā Sabbaññu-bodhisatte. Ten' eva tesam mātu-kucchiṃ okkamana-kāle ca nikkhamana-kāle ca dasasahassī-lokā-dhātu kampati. Sesam ettha vutta-nayen' eva veditabbam.

6. *Ādesana-vidhāsū* ti ādesana-koṭṭhāsesu. Idāni tā ādesana-vidhā dassento *catasso imā* ti ādim āha.

Nimittena ādisatī ti āgata-nimittena gati-nimittena ṭhiti-nimittena vā idaṃ nāma bhavissatī ti katheti.

Tatr' idaṃ vatthu. Eko rājā tisso muttā gahetvā purohitaṃ pucchi: "Kim me ācariya hatthe?" ti. So ito c' ito ca olokesi. Tena ca samayena ekā sarabū: Makkhikaṃ gahessāmī ti, pakkhanti. Gaṇhana-kāle makkhikā palātā. So makkhikāya muttattā: "Muttā muttā ca mahārājā" ti āha.

"Muttā tāva hotu, kati muttā?" ti. So puna nimittaṃ olokesi. Atha avidūre kukkuṭo tikkhattūṃ saddaṃ nicchāresi. Brāhmaṇo: "Tisso mahārājā" ti āha. Evaṃ ekacco āgata-nimittena katheti. Eten' upāyena gati-ṭhiti-nimittēhi pi kathenti ti veditabbam.

Amanussānan ti yakkha-pisāc' ādīnaṃ.

Devatānaṃ ti cātummahārājik' ādīnaṃ.

Saddaṃ sutvā ti aññassa cittaṃ ñatvā kathentānaṃ sutvā.

Vitakka-vipphāra-saddaṃ ti vitakka-vipphāra-vasena uppannaṃ vippalapantānaṃ sutta-ppamatt' ādīnaṃ saddaṃ.

Sutvā ti taṃ sutvā. Vitakkayato tassa so saddo uppanno. Tassa vasena *evam pi te mano* ti ādisati.

Mano-saṅkhārā pañihitā ti citta-saṅkhārā suṭṭhapitā.

Vitakkessatī ti vitakkayissati pavattessatī ti pajānāti. Jānanto va āgamanena jānāti, pubba-bhāgena jānāti, anto-samāpattiyam cittaṃ apaloketvā¹ jānāti. Āgamanena jānāti nāma kasiṇa-parikamma-kāle yeva yen' ākārena esa kasiṇa-bhavanaṃ āraddho paṭhama-jjhānaṃ vā . . . catuttha-jjhānaṃ vā aṭṭha ca samāpattiyo nibbattessatī ti jānāti. Pubba-bhāgena jānāti nāma, samatha²-vipassanāya āraddho yeva jānāti. Yen' ākārena esa vipassanaṃ āraddho sot' āpattimaggam vā nibbattessati . . . pe . . . arahatta-maggam vā nibbattessatī ti jānāti. Anto-samāpattiyam cittaṃ oloketvā jānāti nāma yen' ākārena imassa mano-saṅkhārā suṭṭhapitā. Imassa nāma cittassa anantarā imaṃ nāma vitakkaṃ vitakkessati. Ito vuṭṭhitassa etassa hāna-bhāgiyo vā samādhī bhavissati, ṭhiti-bhāgiyo vā visesa-bhāgiyo vā, nibbhedha-bhāgiyo vā, abhiññāyo vā nibbattessatī ti jānāti. Tattha puthujjano ceto-pariya-ñāṇa-lābhī puthujjanānaṃ yeva cittaṃ jānāti, na ariyānaṃ. Ariyesu pi heṭṭhimo heṭṭhimo uparimassa uparimassa cittaṃ na jānāti. Uparimo pana heṭṭhimassa jānāti. Etesu ca sot' āpanno sot' āpatti-phala-samāpattim samāpajjati, sakad-āgāmī . . . anāgāmī . . . arahā arahatta-phala-samāpattim samāpajjati. Uparimo heṭṭhimam na samāpajjati. Tesam heṭṭhimā heṭṭhimā samāpatti tatra upapatti³ yeva hoti.

Tath' eva taṃ hotī ti idaṃ ekaṃsena tath' eva hoti. Ceto-pariya-ñāṇa-vasena ñataṃ hi aññathā-bhāvī nāma n' atthi. Sesam purima-nayen' eva yojetabbaṃ.

7. *Ātappam anvāyā* ti ādi Brahmajāle vitthāritaṃ,* ayaṃ

* DA I. 104.

¹ B oloketvā.

² SS paṭhama.

³ SS vatti.

pan' ettha saṅkhepo. *Ātappan* ti viriyaṃ. Tad eva padahitabbato padhānaṃ. Anuyuñjitabbato anuyogo.

Appamādan ti sati-avippavāsaṃ.

Sammā-manasikāraṇ ti anicce aniccan ti ādi-vasena pavat-taṃ upāya¹ manasikāraṃ.

Ceto-samādhin ti, paṭhamajjhāna-samādhim.

Ayaṃ paṭhamā dassana-samāpatti ti ayaṃ dvattimsa-sā-kāraṃ paṭikkūlato manasikatvā paṭikkūla-dassana-vasena uppāditā paṭhama-jjhāna-samāpatti paṭhamā-dassana-samāpatti nāma. Sace pana taṃ jhānaṃ pādaṃ katvā sot' āpanno hoti, ayaṃ nippariyāyen' eva paṭhamā dassana-samāpatti.

Atikkamma cā ti atikkamitvā ca.

Chavi-mamsa-lohitan ti chaviñ ca mamsañ ca lohitañ ca.

Aṭṭhim paccavekkhatī ti aṭṭhi aṭṭhī ti paccavekkhati, aṭṭhi aṭṭhī ti paccavekkhitvā uppāditā aṭṭhi-ārammaṇa-dibbacakkhu-pādaṃ-jjhāna-samāpatti *dutiyā dassana-samāpatti* nāma. Sace pana taṃ jhānaṃ pādaṃ katvā sakadāgāmi maggaṃ nibbatteti, ayaṃ nippariyāyena dutiyā dassana-samāpatti. Kāḷhālaka-vāsī² Summatthero pana yāva tatiya-maggā vaṭṭati ti āha.

Viññāṇa-sotaṇ ti viññāṇaṃ eva.

Ubhayato abbocchinnan ti dvīhi pi bhāgehi acchinnam.

Idha-loke patitṭhitāñ cā ti chanda-rāga-vasena imasmim loke patitṭhitam. Dutiya-pade pi es' eva nayo. Kamman vā kammato upagacchantam idha-loke patitṭhitam nāma. Kamman bhavaṃ³ ākaḍḍhantam para-loke patitṭhitam nāma. Iminā kiṃ kathitam? Sekha-puthujjanānaṃ ceto-pariya-ñāṇam kathitam. Sekha-puthujjanānaṃ hi ceto-pariya-ñāṇam *tatiyā dassana-samāpatti* nāma.

Idha-loke appatitṭhitāñ cā ti nicchanda-rāgattā idha-loke appatitṭhitam. Dutiya-pade pi es' eva nayo. Kamman vā kammato na upagacchantam idha-loke appatitṭhitam nāma. Kamman bhavaṃ anākaḍḍhantam para-loke appatitṭhitam nāma. Iminā kiṃ kathitam? Khināsavassa ceto-pariya-ñāṇam kathitam. Khināsavassa hi ceto-pariya-ñāṇam *catutthā dassana-samāpatti* nāma. Api ca dvattimsa sākāre

¹ SS upamāya.

² B Kāḷavalla-vāsī.

³ SS °bhāvaṇ.

āradḍha-vipassanā pi paṭhama-dassana-samāpatti. Aṭṭhi-ārammaṇe āradḍha-vipassanā dutiyā dassana-samāpatti. Sekha-putthujjanānaṃ ceto-pariya-ñānaṃ khīṇāsavassa ceto-pariya-ñānaṃ ti idaṃ pana dvayaṃ niccalam eva. Aparo nayo. Paṭhama-jjhānaṃ paṭhama-dassana-samāpatti. Duttiya-jjhānaṃ dutiyā . . . , tatiya-jjhānaṃ tatiyā . . . , catuttha-jjhānaṃ catutthā. Paṭhama-maggo paṭhama-dassana-samāpatti. Duttiya-maggo . . . , tatiya-maggo . . . , catuttha-maggo catuttha-dassana-samāpatti ti. Sesam ettha purima-nayen' eva yojetabbam.

8. *Puggala-paññattisū* ti loka-vohāra-vasena: Satto puggalo naro poso ti, evaṃ paññāpetabbāsu loka-paññattisū. Buddhānaṃ hi dve kathā, sammuti-kathā paramattha-kathā ti Poṭṭhapāde vittharitā. Taṃ tattha puggala-paññattisū ti ayaṃ sammuti-kathā. Idāni ye puggale paññāpento puggala-paññattisū Bhagavā anuttaro hoti. Te dassento *Satt' ime bhante puggalā ubhato-bhāga-vimutto* ti ādim āha.

Tattha *ubhato-bhāga-vimutto* ti dvīhi bhāgehi vimutto,* arūpa-samāpattiyā rūpa-kāyato vimutto, maggena nāma-kāyato. So catunnaṃ arūpa-samāpattīnaṃ ek' ekato vuṭṭhāya saṅkhāre sammāsivā arahatta-ppattānaṃ catunnaṃ nirodhā vuṭṭhāya arahatta-ppatta-anāgāmino ca vasena pañca-vidho hoti. Pāli pan' ettha : katamo ca puggalo *ubhato-bhāga-vimutto* ? Idh' ekacco puggalo aṭṭha-vimokhe kāyena phusitvā viharati, paññāya c' assa disvā: Āsavā parikkhīṇā honti ti, evaṃ aṭṭha-vimokha-lābhino vasena āgatā.

Paññā-vimutto ti paññāya vimutto. So sukkha-vipassako ca catūhi jhānehi vuṭṭhāya arahattaṃ pattā cattāro cā ti imesaṃ vasena pañca-vidho va hoti. Pāli pan' ettha aṭṭha-vimokha-paṭikkhepa-vasen' eva āgatā. Yath' āha: Na h' eva kho aṭṭha-vimokhe kāyena phusitvā viharati paññāya c' assa disvā āsavā parikkhīṇā honti, ayaṃ vuccati puggalo *paññā-vimutto* ti.

Phuṭṭhan taṃ sacchikaroti ti *kāya-sakkihi*. Yo kāye jhāna-phassaṃ paṭhamam phusati, pacchā nirodham nibbānaṃ sacchikaroti, so sot' āpatti-phalaṭṭham ādim katvā yāva ara-

* See DA II.

hatta-maggaṭṭhā chabbidho hoti ti veditabbo. Ten' ev' āha: Idh' ekacco puggalo aṭṭha-vimokhe kāyena phusitvā viharati, paññāya c' assa disvā ekacce āsavā parikkhīṇā honti. Ayaṃ vuccati puggalo *kāya-sakkhī* ti.

Diṭṭhan taṃ patto ti *diṭṭhi-patto*. Tatr' idaṃ saṅkhepa-lakkhaṇaṃ: Dukkha saṅkhārā sukho nirodho ti, ñāṇaṃ hoti. Diṭṭhaṃ viditaṃ sacchikataṃ passitaṃ paññāyati diṭṭhi-patto. Vitthārato paṇ' eso pi kāya-sakkhī viya chabbidho hoti. Ten' ev' āha: Idh' ekacco puggalo: Idaṃ dukkhaṃ ti, yathābhūtaṃ pajānāti . . . pe . . . ayaṃ dukkha-nirodha-gāmini paṭipadā ti, yathābhūtaṃ pajānāti, Tathāgata-ppaveditā c' assa dhammā paññāya vodiṭṭhā honti vocaritā paññāya. Ayaṃ vuccati puggalo *diṭṭhi-patto* ti.

Saddhāya vimutto ti *saddhā-vimutto*. So pi vutta-nayen' eva chabbidho hoti. Ten' āha: Idh' ekacco puggalo: Idaṃ dukkhaṃ ti . . . pe . . . ayaṃ dukkha-nirodha-gāmini paṭipadā ti, yathābhūtaṃ pajānāti, Tathāgata-ppaveditā c' assa dhammā paññāya vodiṭṭhā honti vocaritā paññāya. Ayaṃ vuccati puggalo *saddhā-vimutto* ti. No ca kho yathā diṭṭhi-pattassā tī, etesu hi saddhā-vimuttassa pubba-bhāga-magga-kkhaṇe saddahantassa viya okappentassa viya adhimuccantassa viya ca kilesa-kkhayo hoti. Diṭṭhi-pattassa pubba-bhāga-magga-kkhaṇe kilesa-cchedaka-ñāṇaṃ adandhaṃ tikhiṇaṃ sūraṃ hutvā vahati. Tasmā yathā-nāma nātītikhiṇena asinā kadaliṃ chindantassa chinnaṭṭhānaṃ na maṭṭhaṃ hoti, asi na sīghaṃ vahati, saddo sūyati, balavatara vāyāmo kātabbo hoti, evarūpā saddhā-vimuttassa pubba-bhāga-magga-bhāvanā. Yathā pana atinisitena asinā kadaliṃ chindantassa chinnaṭṭhānaṃ maṭṭhaṃ hoti, asi sīghaṃ vahati, saddo na sūyati, balavataraṃ vāyāma-kiccaṃ na hoti, evarūpā paññā-vimuttassa pubba-bhāga-magga-bhāvanā veditabbā.

Dhammaṃ anussarati ti dhammānussārī. Dhammo ti paññā. Paññā pubbaṅgaṃ maggaṃ bhāvetīti attho. Saddhānussārīmhi pi es' eva nayo. Ubho p' ete sot' āpatti-maggaṭṭhā yeva. Vuttam pi c' etaṃ: Yassa puggalassa sot' āpatti-phala-sacchikiriyāya paṭipannassa paññ' indriyaṃ adhimattaṃ hoti, paññāvāhi paññā-pubbaṅgaṃ ariya-maggaṃ bhāvetī ti, ayaṃ vuccati puggalo *dhammānussārī*.

Tathā yassa puggalassa sot' āpatti-phala-sacchikiriya paṭi-pannassa saddh' indriyaṃ adhimattaṃ hoti, saddhāvā hi saddhā pubbaṅgamaṃ ariya-maggaṃ bhāveti, ayaṃ vuccati puggalo *saddhānusārī* ti. Ayaṃ ettha saṅkhepo. Vitthārato pan' esā ubhato-bhāga-vimutt' ādi-kathā Visuddhi-Magge* paññā-bhāvanādhikāre vuttā. Tasmā tattha vutta-nayen' eva veditabbā. Sesam idhāpi purima-nayen' eva yojetabbam.

9. *Padhānesūti*. Idha padāhana-vasena satta bojjhaṅgā padhānā ti vuttā. Tesam vitthāra-kathā Mahā-Satipaṭṭhāne vutta-nayen' eva veditabbā. Sesam idhāpi purima-nayen' eva yojetabbam.

10. *Dukkhā paṭipad' ādisu* ayaṃ vitthāra-nayo. Tattha katamā *dukkhā paṭipadā dandhābhinnā* paññā? Dukkheṇa kasireṇa samādhim uppādentassa dandham taṃ ṭhānaṃ abhijānantassa yā paññā pajānanā . . . pe . . . amoho dhamma-vicayo sammā-diṭṭhi. Ayaṃ vuccati *dukkhā paṭipadā dandhābhinnā* paññā. Tattha katamā *dukkhā paṭipadā khippābhinnā* paññā? Dukkheṇa kasireṇa samādhim uppādentassa khippam taṃ ṭhānaṃ abhijānantassa yā paññā pajānanā . . . pe . . . sammā-diṭṭhi. Ayaṃ vuccati *dukkhā paṭipadā khippābhinnā* paññā. Tattha katamā *sukhā paṭipadā dandhābhinnā* paññā? Akiccena akasireṇa samādhim uppādentassa dandham taṃ ṭhānaṃ abhijānantassa yā paññā pajānanā . . . pe . . . sammā-diṭṭhi. Ayaṃ vuccati *sukhā paṭipadā dandhābhinnā* paññā. Tattha katamā *sukhā paṭipadā khippābhinnā* paññā? Akiccena akasireṇa samādhim uppādentassa, khippam taṃ ṭhānaṃ abhijānantassa yā paññā pajānanā . . . pe . . . sammā-diṭṭhi. Ayaṃ vuccati *sukhā paṭipadā khippābhinnā* paññā. Ayaṃ ettha saṅkhepo. Vitthāro pana Visuddhi-Magge vutto. Sesam idhāpi vutta-nayen' eva yojetabbam.

11. *Na c' eva musāvādūpasamhitā* ti bhassa-samācāre ṭhito kathā-maggaṃ anupacchinditvā kathento pi *idh' ekacco* bhikkhu na *c' eva musāvādūpasamhitā* bhāsati. Aṭṭha anariya-vohāre vajjetvā aṭṭha-anariya-vohāra-yuttam eva bhāsati.

* Vism 698 sq.

Na ca vebhūtiyan ti bhassa-samācāre t̥hito pi bheda-kāraka-vācam na bhāsati.

Na pesuniyan ti tassā yev' etam vevacanam. Vebhūtiya-vācā hi piya-bhāvassa suñña-karaṇato *pesuniyan* ti vuccati. Nāmaṃ ev' assā etan ti Mahā-Sīvatthero avoca.

Na ca sārambhajan ti sārambhajā ca yā vācā, tañ ca na bhāsati. Tvaṃ dussilo ti vutte, tvaṃ dussilo tav' ācariyo dussilo ti vā, tuyhaṃ āpatti atthi ti vutte, ahaṃ piṇḍāya caritvā Pāṭaliputtam gato ti ādinā nayena bahiddhā vikkhepa-kathā pavattam vā karaṇ' uttaram vācam na bhāsati.

Jayāpekkho ti jaya-purekkhāro. Yathā Hatthako Sakya-putto titthiyā nāma dhammena pi adhammena pi jetabbā ti saccālikam yañ kiñci bhāsati, evaṃ jayāpekkho jayapurekkhāro hutvā na bhāsati attho.

Mantāmantā ca vācam bhāsati ti ettha mantā vuccati paññā. Mantāya paññāya. Puna mantā ti upaparikkhitvā. Idam vuttam hoti: bhassa-samācāre t̥hito divasa-bhāgam pi kathento paññāya upaparikkhitvā yutta-katham eva katheti.

Nidhānavatin ti hadaye t̥hapetabba-yuttam.

Kālenā ti yutta-kālena. Evaṃ bhāsita hi vācā amusā c' eva hoti apisunā ca apharusā ca asathā ca asamphappalāpā ca. Evarūpā ca ayaṃ vācā catu-sacca-nissitā ti pi sikkhattaya-nissitā ti pi terasa-dhutaṅga-nissitā ti pi dasa-kathāvatthunissitā ti pi sattatimsa-bodhi-pakkhiya-dhamma-nissitā ti pi magga-nissitā ti pi ti vuccati. Ten' āha *etad ānuttariyam bhante bhassa-samācāre* ti. Tam purima-nayen' eva yojetabbam.

12. *Saccō c' assa saddho cā* ti sīl' ācāre t̥hito bhikkhu sacco ca bhavyeṃ sacca-katho saddho ca saddhā-sampanno. Nanu ca hetthā saccam kathitam eva? Idha kasmā puna vuttan ti? Hetthā vācā saccam kathitam, sīl' ācāre t̥hito pana bhikkhu antamaso bhassa-kathāya dava-kathāya pi musā-vādam na karoti ti dassetum idha vuttam. Idāni so dhammena samena jivikam kappeti ti dassan' attham *na ca kuhako* ti ādi vuttam.

Tattha *kuhako* ti ādini Brahmajāle* vitthāritāni.

Indriyesu gutta-dvāro bhojane mattaññū ti chasu indriyesu gutta-dvāro bhojane pi pamāṇaññū.

* See DA I. 91 sq.

Sama-kārī ti sama-cārī. Kāyena vācāya manasā ca kāya-vaṅk' ādini pahāya samaṃ caratī ti attho.

Jāgariyānuyogaṃ anuyutto ti rattim divaṃ cha koṭṭhāse katvā divasaṃ caṅkameṇa nissajjāyā ti vutta-nayena jāgariyānuyogaṃ yutta-payutto viharati.

Atandito ti nittandiya-kāyālasīya-virahito.

Āraddha-viriyo ti kāyika-viriyeṇāpi āraddha-viriyo hoti. Gaṇa-saṅgaṇikaṃ vinodetvā catūsu iriyāpathesu aṭṭha-ārambha-vatthu-vasena eka-vihārī. Cetasika-viriyeṇāpi āraddha-viriyo hoti. Kilesa-saṅgaṇikaṃ vinodetvā aṭṭha-samāpatti-vasena eka-vihārī. Api ca yathā tathā kiles' uppattim nivārento cetasika-viriyeṇa āraddha-viriyo ca hoti.

Jhāyī ti ārammaṇa-lakkhaṇa-upanijjhāna-vasena jhāyī.

Satimā ti cira-kat' ādim anussaraṇa-samatthāya satiyā samannāgato.

Kalyāṇa-paṭibhāno ti vākkaraṇa-sampanno c' eva hoti paṭibhāna-sampanno ca. Yutta-paṭibhāno kho pana hoti no mutta-paṭibhāno. Sīla-samācārasmiṃ hi ṭhita-bhikkhu mutta-paṭibhāno na hoti, yutta-paṭibhāno pana hoti Vaṅṅisatthero viya.

Gatimā ti gamana-samatthāya paññāya samannāgato.

Dhītimā ti dhāraṇa-samatthāya paññāya samannāgato.

*Mutimā*¹ ti, ettha pana muti² ti paññāya nāmam eva. Tasmā paññāvā ti attho. Iti tihi pi imehi padehi paññā va kathitā. Tattha heṭṭhā samaṇa-dhamma-karaṇa-viriyaṃ kathitaṃ. Idha Buddha-vacana-gaṇhana-viriyaṃ. Tathā heṭṭhā vipaśanā-paññā kathitā. Idha Buddha-vacana-gaṇhana-paññā.

Na ca kāmesu giddho ti vatthu-kāma-kilesa-kāmesu agiddho.

Sato ca nīpako care ti abhikkanta-paṭikkant' ādisu sattasu ṭhānesu satiyā c' eva ñāṇena ca samannāgato caratī ti attho. Nepakkan ti paññā. Tāya samannāgatattāni pakoti vutto. Sesam idhāpi purima-nayen' eva yojetabbam.

13. *Paccattaṃ yoniso manasikāro* ti attano upāya-manasikārena.

Yathānusiṭṭhaṃ tathā paṭipajjamāno ti yathā mayā anusīṭṭham anusāsani dinnā, tathā paṭipajjamāno.

¹ B matimā.

² B matī.

Tiṇṇaṃ saṃyojanānaṃ parikkhāyā ti ādi vutt' attham eva. Sesam idhāpi purima-nayen' eva yojetabbaṃ.

14. *Para-puggala-vimutti-ñāṇe* ti sot' āpann' ādinaṃ para-puggalānaṃ tena tena maggena kilesa-vimutti-ñāṇe. Sesam idhāpi purima-nayen' eva yojetabbaṃ.

15. *Amutrāsiṃ evaṃ nāmo* ti eko pubbe-nivāsaṃ anussaranto nāma-gottaṃ pariyādiyamāno gacchati. Eko suddha-khandhe yeva anussarati. Eko hi sakkoti, eko na sakkoti. Tattha yo sakkoti tassa vasena agahetvā asakkontassa vasena gahitaṃ. Asakkonto pana kiṃ karoti? Suddha-khandhe yeva anussaranto gantvā aneka-jāti sata-sahassa-matthake thatvā nāma-gottaṃ pariyā-diyamāno otarati. Taṃ dassento *evaṃ nāmo* ti ādim āha.

So evaṃ āhā ti so diṭṭhi-gatiko evaṃ āha. Tattha kiñcāpi *sassato* ti vatvā *te ca sattā saṃsaraṇā* ti vadantassa vacanaṃ pubbāpara-viruddhaṃ hoti. Diṭṭhi-gatikattā pan' esa etaṃ na sallakkheti. Diṭṭhi-gatikassa hi tṭhānaṃ vā niyamo vā n' atthi. Imaṃ gahetvā imaṃ vissajjeti, imaṃ vissajjetvā imaṃ gaṇhāti. Brahmajāle* vitthāritam ev' etaṃ.

Ayaṃ tatiyo sassata-vādo ti. Thero lābhiss' eva vasena tayo sassata-vāde āha. Bhagavatā pana takkika¹-vādaṃ pi gahetvā Brahmajāle cattāro vuttā. Etesaṃ pana tiṇṇaṃ vādānaṃ vitthāra-kathā Brahmajāle vutta-nayen' eva vedittabbaṃ. Sesam idhāpi purima-nayen' eva vitthāretabbaṃ.

16. *Gaṇanāya vā* ti piṇḍa-gaṇanāya.

Saṅkhyānenā ti, acchidda²-vasena mano-gaṇanāya. Ubhayathā pi piṇḍa-gaṇanaṃ eva dasseti. Idaṃ vuttaṃ hoti. Vassānaṃ sata-vasena sahassa-vasena sata-sahassa-vasena koṭi-vasena piṇḍaṃ katvā ettakāni vassa-satānīti vā ettakā vassa-koṭiyo ti vā evaṃ saṅkhātum na sakkā. Tumhe pana attano dasannaṃ pārāmināṃ pūritattā sabbaññuta-ñāṇassa suppaṭividdhattā yasmā vo anāvaraṇa-ñāṇaṃ sūraṃ vahati, tasmā desana-ñāṇa-kusalataṃ purakkhatvā vassa-gaṇanāya pariyantaṃ katvā kappa-gaṇanāya pi paricchinditvā ettakan

* DA I. 105.

B takkī.

² B acchindaka°.

ti dassethā ti dīpeti. Pāli-y-attho pan' ettha vutta-nayo yeva. Sesam idhāpi purima-nayen' eva yojetabbam.

17. *Etad ānuttariyam bhante sattānam cutūpapāta ñāṇe* ti Bhante yā pi ayam sattānam cuti-paṭisandhi-ñāṇa-desanā, sā pi tumhākam yeva anuttarā. Atīta-Buddhā pi evam eva dassetum, anāgatā pi evam eva desessanti. Tumhe tesam atītānāgata-Buddhānam ñāṇena saṃsandetvā va desayittha. Iminā kāraṇena evam pasanno aham bhante Bhagavatī ti dīpeti. Pāli-y-attho pan' ettha vitthārito yeva.

18. *Sāsavā sa-upadhikā* ti sadosā sa-upārambhā.

No ariyā ti vuccatī ti ariy' iddhī ti na vuccati.

Anāsavā anupadhikā ti niddosā anupārambhā.

Ariyā ti vuccatī ti ariy' iddhī ti vuccati.

19. *Appaṭikkūla-saññī tattha viharatī* ti katham appaṭikkūla-saññī viharati? Paṭikkūla-satte mettam pharati, saṅkhāre dhātu-saññam upasaṃharati. Yath' āha: "Katham paṭikkūle appaṭikkūla-saññī viharati? Anittasmiṃ vatthusmiṃ mettāya vā pharati dhātuto vā upasaṃharatī" ti.

Paṭikkūla-saññī tattha viharatī ti appaṭikkūla-satte asubha-saññam pharati, saṅkhāre anicca-saññam upasaṃharati. Yath' āha: "Katham appaṭikkūle paṭikkūla-saññī viharati? Itthasmiṃ vatthusmiṃ asubhāya vā pharati aniccato vā upasaṃharatī" ti. Evam sesa-padesu pi attho veditabbo.

Upekhako tattha viharatī ti itthe arajjanto anitthe adusanto. Yathā aññe asama-pekkhanena moham uppādentī evam anuppādentō chasu ārammaṇesu chaḷaṅg' upekkhāya upekhako viharati.

Etad ānuttariyam bhante iddhi-vidhāsū ti bhante yā ayam dvīsu iddhīsu evam desanā, etad ānuttariyam.

Tam Bhagavā ti tam desanam Bhagavā asesam sakalam abhijānāti.

Tam Bhagavato ti tam desanam Bhagavato asesam abhijānato.

Uttarim abhiññeyyam n' atthī ti uttarim abhijānitabbam n' atthi, ayam nāma ito añño dhammo vā puggalo vā yam Bhagavā na jānāti, idam n' atthi yad abhijānam añño samaṇo vā brāhmaṇo vā ti yam tumhehi anabhiññātam añño samaṇo

vā brāhmaṇo va abhijānanto Bhagavatā bhiyyo 'bhiññataro assa, adhikatara-pañño bhaveyya.

Yad idaṃ iddhi-vidhāsū ti ettha *yad idan* ti nipāta-mattam. Iddhividhāsū Bhagavatā uttar' itaro n' atthi. Atīta-Buddhā pi hi imā dve iddhiyo desesum, anāgatā pi imā va desessanti. Tumhehi tesam nāṇena samsandevā imā va desayittha. Iti Bhagavā iddhividhāsū anuttaro ti dassento, iminā pi kāraṇena evam pasanno ahaṃ bhante Bhagavatī ti dīpeti. Ettāvatā ye Dhammasenāpati divātthāne nisīditvā soḷasa aparampariya-dhamme sammasi. Te 'nena dassitā honti. Idāni aparena pi ākārena Bhagavato guṇe dassento *yan taṃ bhante* ti ādim āha.

20. Tattha *kulaputtanā* ti saddhā kulaputtā nāma atītānāgata-paccuppannā Bodhisattā. Tasmā yaṃ sabbaññu-Bodhisattena *pattabban* ti vuttam hoti. Kim pana tena pattabbam? Nava lokuttara-dhammā.

Āraddha-viriyenā ti ādisu viriyaṃ thāmo ti ādini sabbān' eva viriya-vevacanāni. Tattha *āraddha-viriyenā* ti paggaḥita-viriyena.

Thānavatā ti thāma-sampannena thira-viriyena.

Purisa-tthāmenā ti tena thānavatāyaṃ purisa-tthāmena pattabban ti vuttam hoti. Anantara-pada-dvaye pi es' eva nayo.

Purisa-dhorayhenā ti yā asama-dhurehi Buddhehi vahitabā dhurā, taṃ dhuraṃ vahana-samatthena Mahā-purisenā. Anuppattan taṃ Bhagavatā ti taṃ sabbam atītānāgata-Buddhehi pattabbam sabbam eva anuppattam, Bhagavato eka-guṇo pi ūno n' atthi ti dasseti.

Kāmesu kāma-sukhallikānuyogan ti vatthu-kāmesu kāma-sukhānuyogaṃ. Yathā aññe Keṇiya-jaṭil' ādayo samaṇa-brāhmaṇā ko jānāti para-lokaṃ sukho imissā paribbājikāya mudukayā lomasāya bāhāya samphasso ti te moli-baddhāhi paribbājikāhi parivārenti sampatta-sattam rūp' ādi-ārammaṇam anubhavamānā kāma-sukhaṃ anuyuttā na evam anuyutto ti dasseti.

Hīnan ti lāmakam.

Gamman ti gāma-vāsinaṃ dhammaṃ.

Pothujjanikan ti puthujjanehi sevitabbam.

Anariyan ti na niddosaṃ, na ca ariyehi sevitabbam.

Anattha-samhitan ti anattha-yuttam.

Atta-kilamathānuyogān ti attano ātāpana-paritāpanānuyogam.

Dukkha ti dukkha-yuttam dukkhamam¹ vā. Yathā eke samaṇa-brāhmaṇā kāma-sukhallikānuyogatam pariccajissāmā ti kāya-kilamatham anudhāvanti, tato muccissāmā ti kāma-sukham anudhāvanti, na evam Bhagavā. Bhagavā pana ubho ete ante vajjetvā: Yā sā atthi bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇī ti, evam vuttā sammā-paṭipatti, tam eva paṭipanno tasmā na ca *attakilamathānuyogān* ti ādim āha.

Abhicetasikānan ti abhicetasikānam kāmāvacara-cittāni atikkamitvā tthitānan ti attho.

Diṭṭha-dhamma-sukha-vihārānan ti imasmim yeva attabhāve sukha-vihārānam. Poṭṭhapāda-suttasmim hi sappitika dutiya-jjhānikā phala-samāpatti kathitā. Pāsādika-sutte saha-maggena vipassanā pādaka-jjhānam. Dasuttara-sutte catuttha-jjhānika-phala-samāpatti. Imasmim Sampasādaniye diṭṭha-dhamme sukha-vihāra-jjhānāni kathitāni.

Nikāma-lābhī ti yathā-kāma-lābhī.

Akicca-lābhī ti adukkha-lābhī.

Akasira-lābhī ti vipula-lābhī.

Ekissā loka-dhātuyā ti dasa-sahassī-loka-dhātuyā tīpi hi loka-khettāni: jāti-khettam ānā-khettam visaya-khettam. Tattha jāti-kkhattam nāma dasa-sahassī-loka-dhātu, sā hi Tathāgatassa mātu-kucchim okkamana-kāle nikkamana-kāle sambodhi-kāle dhamma-cakka-ppavattane āyu-saṅkhār-ossaj-jane parinibbāne ca kampati. Koṭi-sata-sahassa-cakkavālam pana ānā-kkhattam nāma Ātānāṭiya-Moraparitta-Dhajagga-paritta-Ratanaparitt' ādīnam hi ettha ānā vattati. Visaya-kkhattassa pana parimānam n' atthi. Buddhānam hi yāvatakam nānam tāvatakam ñeyyam, yāvatakam ñeyyam tāvatakam nānam. Nāna-pariyantikam ñeyyam, ñeyya-pariyantikam nānan ti, vacanato avisayo nāma n' atthi. Imesu pana tīsu khettesu tthapetvā imam cakkavālam aññasim cakkavāle Buddhā uppajjantī ti suttam n' atthi, na uppajjantī ti pana atthi. Tīpi Piṭakāni: Vinaya-piṭakam Sutta-piṭakam

¹ Sic MSS.

Abhidhamma-piṭakam. Tisso saṅgītiyo: Mahākassapatherassa saṅgīti, Yasa-ttherassa saṅgīti, Moggaliputta-Tissa-ttherassa saṅgīti. Imā tisso saṅgītiyo ārūḥe tepītake Buddha-vacane imaṃ cakkavāḷaṃ muñcitvā aññatra Buddhā uppajjanti ti suttaṃ n' atthi, na uppajjanti ti pana atthi.

Apubbam acariman ti apure apacchā ekato na uppajjanti, pure vā pacchā vā uppajjanti ti vuttaṃ hoti. Tattha Bodhipallaṅke: Bodhiṃ appatvā na utṭhahissāmī ti, nisinna-kālato paṭṭhāya yāva mātu-kucchismiṃ paṭisandhi-gahaṇaṃ tāva pubbe ti na veditabbaṃ. Bodhisattassa hi paṭisandhi-gahaṇe dasa-sahassa-cakkavāḷa kampanen' eva khetta-pariggaho kato. Aññassa Buddhassa uppatti nivārito hoti. Parinibbānato paṭṭhāya yāva sāsapa-mattā pi dhātuyo tiṭṭhanti, tava pacchā ti na veditabbaṃ. Dhātūsu hi tṭhitāsu Buddhā pi tṭhitā va honti, tasmā etth' antare aññassa Buddhassa uppatti nivāritā va hoti. Dhātu-parinibbāne pana jāte aññassa Buddhassa uppatti na nivāritā.

Tīṇi antaradhānāni nāma: pariyatti-antaradhānaṃ, paṭivedh' antaradhānaṃ, paṭipatti-antaradhānaṃ ti. Tattha pariyattī ti tīṇi piṭakāni. Paṭivedho ti sacca-paṭivedho. Paṭipattī ti paṭipadā. Tattha paṭivedho ca paṭipatti ca hoti pi na hoti pi. Ekasmiṃ hi kāle paṭivedha-kārā bhikkhū bahū honti. Esa bhikkhu puthujjano ti aṅguḷiṃ pasāretvā dassetabbo hoti. Imasmiṃ yeva dipe eka-vāraṃ puthujjana-bhikkhu nāma na hoti. Paṭipatti-pūrakā pi kadāci bahū honti kadāci appā. Iti paṭivedho ca paṭipatti ca hoti pi na hoti pi. Sāsana-tṭhitiyā pana pariyatti-pamāṇaṃ. Paṇḍito hi tepītakam sutvā dve pūreti. Yathā amhākaṃ Bodhisatto Ālārassa santike pañcābhiññā satta ca samāpattiyo nibbattetvā nevasaññā-nāsaññ' āyatana-samapattiyā parikammaṃ pucchi. So: "Na jānāmi" ti āha. Tato Udakassa santikaṃ gantvā adhigata-visesaṃ saṃsandetvā nevasaññā-nāsaññ' āyatanassa parikammaṃ pucchi. So ācikkhi. Tassa vacana-samanantaram eva Mahāsatto taṃ sampādesi. Evam eva paññavā bhikkhu pariyattim sutvā dve pi pūreti. Tasmā pariyattiyā tṭhitāya sāsanaṃ tṭhitaṃ hoti, yadā pana sā antaradhāyati tadā paṭṭhamaṃ Abhidhamma-Piṭakam nassati. Tattha Paṭṭhānaṃ sabba-paṭṭhamaṃ antaradhāyati. Anukkamena pacchā

Dhamma-saṅgaho. Tasmim̐ antarahite itaresu dvīsu Piṭakesu ṭhitesu pi sāsanaṃ ṭhitam eva hoti. Tattha Suttanta-Piṭake antaradhāyamāne paṭhamam̐ Aṅguttara-Nikāyo Ekādasakato paṭṭhāya yāva Ekakā antaradhāyati. Tad anantaram̐ Saṃyutta-Nikāyo Cakka-peyyālato paṭṭhāya yāva Ogha-taraṇā antaradhāyati. Tad anantaram̐ Majjhima-Nikāyo Indriya-bhāvanato paṭṭhāya yāva Mūla-pariyāyā antaradhāyati. Tad anantaram̐ Dīgha-Nikāyo Dasuttara-suttato paṭṭhāya yāva Brahmajālā antaradhāyati. Ekissā pi dvinnam̐ pi gāthānaṃ pucchā addhānaṃ gacchati. Sāsanaṃ dhāretuṃ na sakkoti Sabhiya-pucchā Ālavaka-pucchā viya ca. Ekā kira Kassapa-Buddha-kālikā antarā-sāsanaṃ dhāretuṃ nāsak-khimsu. Dvīsu pana Piṭakesu antarahitesu pi Vinaya-Piṭake ṭhite sāsanaṃ tiṭṭhati. Parivāra-kkhandhesu antarahitesu ubhato Vibhaṅge ṭhite ṭhitam eva hoti. Ubhato Vibhaṅge antarahite Mātikāya ṭhitāya pi ṭhitam eva hoti. Mātikāya antarahitāya Pātimokkha-Pabbajjā-Upasampadāsu sāsanaṃ tiṭṭhati. Liṅgaṃ addhānaṃ gacchati. Setavattha-sama-naka-vamso pana Kassapa-Buddha-kālato paṭṭhāya sāsanaṃ dhāretuṃ nāsakki. Paṭisambhidā-pattehi vassa-sahassamaṭṭhāsi, chaḷ-abhiññehi vassa-sahassam̐, tevijjehi vassa-sahassam̐, sukkha-vipassakehi vassa-sahassam̐, pātimokkkena vassa-sahassam̐ aṭṭhāsi. Pacchimakassa pana sacca-paṭivedhato pacchimakassa sila-bhedato paṭṭhāya sāsanaṃ osakkitaṃ nāma hoti. Tato paṭṭhāya aññassa Buddhassa uppatti na vāritā.

Tiṇi parinibbānāni nāma, kilesa-parinibbānaṃ, khandha-parinibbānaṃ, dhātu-parinibbānaṃ ti. Tattha kilesa-parinibbānaṃ Bodhi-pallaṅke ahosi, khandha-parinibbānaṃ Kusi-nārāyaṃ, dhātu-parinibbānaṃ anāgate bhavissati. Sāsana-sa kira osakkana-kāle imasmim̐ Tambapaṇṇi-dīpe dhātuyo sannipatitvā Mahācetiyaṃ gamissanti. Mahācetiyaṃ Nāga-dīpe Rājāyatanacetiyaṃ. Tato Mahābodhi-pallaṅkaṃ gamissanti. Nāgabhavanatō pi devalokato pi Brahmalo-kato pi dhātuyo Mahābodhi-pallaṅkaṃ eva gamissanti. Sāsapamattā pi dhātuyo na antarāyaṃ nassissati. Sabba-dhātuyo Mahābodhi-pallaṅke rāsibhūtā suvaṇṇa-kkhandho viya eka-ghaṇā hutvā chabbaṇṇa-raṃsiyo vissajjessanti. Tā dasa-sahassī-

lokadhātum pharissanti. Tato dasa-sahassa-cakkavāla-devatā sannipatitvā: Ajja Satthā parinibbāti, ajja sāsanaṃ osakkati, pacchima-dassanaṃ dāni idaṃ amhākaṃ ti, Dasa-balassa parinibbāna-divasato mahantataraṃ kāruṇṇaṃ karissanti. Thapetvā anāgāmino khīṇāsava avasesā sabhāvena saṇṭhātum na sakkhissanti. Dhātūsu tejo-dhātu utthahitvā yāva Brahmaloṇā uggaḥhissanti. Sāsapamattiyā pi dhātuyā sati eka-jālo bhavissati. Dhātūsu pariyādānaṃ gatāsu upacchijjissati. Evam mahantaṃ anubhāvaṃ dassetvā dhātūsu antarahitāsu sāsanaṃ antarahitaṃ nāma hoti. Yāva na evaṃ antaradhāyati tāva acarimaṃ nāma hoti. Evam *apubbaṃ acarimaṃ uppajjeyyumaṃ n' etaṃ thānaṃ vijjati*.

Kasmā pana apubbaṃ acarimaṃ na uppajjanti ti? Anacchariyattā. Buddhā hi acchariyattā manussā. Yath' āha: "Eka-puggalo bhikkhave loke uppajjamāno uppajjati acchariyamanusso. Katamo eka-puggalo? Tathāgato arahamaṃ sammāsambuddho" ti. Yadi ca dve vā cattāro vā aṭṭha vā soḷasa vā ekato uppajjeyyumaṃ, na acchariyā bhavēyyumaṃ. Ekasmaṃ hi vihāre dvinnamaṃ cetiyānaṃ pi lābha-sakkāro ulāro na hoti. Bhikkhū bahutāya na acchariyā jātā, evaṃ Buddhā pi bhavēyyumaṃ, tasmā na uppajjanti. Desanāya ca visesābhāvato. Yaṃ hi satipaṭṭhānaṃ ādi-bhedaṃ dhammaṃ eko deseti, aññena uppajjitvā, so va desetabbo siyā, tato anacchariyo siyā. Ekasmaṃ pana dhammaṃ desente desanā pi acchariyā hoti. Vivāda-bhāvato ca. Bahūsu ca Buddhesu uppannesu bahunnaṃ ācariyānaṃ antevāsikā viya: Amhākaṃ Buddho pāsādiko, amhākaṃ Buddho madhura-ssaro lābhī puṇṇavā ti, vivadeyyumaṃ. Tasmā pi evaṃ na uppajjanti.

Api c' etaṃ kāraṇaṃ Milinda-rañṇā puṭṭhena Nagasena-therena vitthāritaṃ eva. Vuttaṃ hi tattha*:

Bhante Nāgasena, bhāsitaṃ p' etaṃ Bhagavatā: *Aṭṭhānaṃ etaṃ bhikkhave anavakāso yaṃ ekissā loka-dhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimaṃ uppajjeyyumaṃ, n' etaṃ thānaṃ vijjati* ti: "Desentā va¹ bhante Nāgasena

* Miln 236.

¹ Miln pi.

sabbe pi Tathāgatā satta-timsa bodhi-pakkhiye dhamme desenti, kathayamānā ca cattāri ariya-saccāni kathenti, sikkhāpentā ca tīsu sikkhāsu sikkhāpentī, anusāsamānā ca appamāda-paṭipattiṃ anusāsanti. Yadi bhante Nāgasena sabbesam pi Tathāgatānaṃ ek' uddeso¹ eka-kathā eka-sikkhāpadaṃ ekānusatthi, kena kāraṇena dve Tathāgatā eka-kkhaṇe na uppajjanti? Ekena pi tāva Buddh' uppādena ayaṃ loko obhāsa-jāto. Yadi dutiyo Buddhō bhaveyya dvinnam pa-bhāya ayaṃ loko bhiyyoso-mattāya obhāsa-jāto bhaveyya, ovadantā ca dve Tathāgatā sukhāṃ ovādeyyuṃ, anusāsamānā ca sukhāṃ anusāseyyuṃ. Tattha me kāraṇaṃ desehi, yathā 'haṃ nissamsayo bhaveyyan' ti.

"Ayaṃ Mahārāja dasa-sahassī loka-dhātu eka-Buddha-dhārāṇī, ekass' eva Tathāgatassa guṇaṃ dhāreti. Yadi dutiyo Buddhō upajjeyya nāyaṃ dasa-sahassī loka-dhātu dhāreyya, caleyya kampeyya nameyya oṇameyya vinameyya vikireyya vidhameyya viddhamseyya, natthānaṃ upagaccheyya. Yathā Mahārāja nāvā ekapurisa-santāraṇī bhaveyya, eka-purise abhirūlhe samupādikā bhaveyya; atha dutiyo puriso āgaccheyya tādiso āyunaṃ vaṇṇena vayena pamāṇena kisa-thūlena sabb' aṅga-paccaṅgena, so taṃ nāvāṃ abhirūheyya, api nu sā Mahārāja nāvā dvinnam pi dhāreyyā?" ti.

"Na hi bhante, caleyya kampeyya nameyya oṇameyya vinameyya vikireyya vidhameyya viddhamseyya, natthānaṃ upagaccheyya, osīdeyya uduke" ti.

"Evam eva kho Mahārāja ayaṃ dasa-sahassī loka-dhātu eka-Buddha-dhārāṇī, ekass' eva Tathāgatassa guṇaṃ dhāreti. Yadi dutiyo Buddhō upajjeyya, nāyaṃ dasa-sahassī loka-dhātu dhāreyya . . . pe . . . natthānaṃ upagaccheyya. Yathā vā pana Mahārāja puriso yāvad-atthaṃ bhojanaṃ bhuñjeyya, chādentāṃ yāva kaṇṭhaṃ abhipūrayitvā, so dhāto piṇito paripuṇṇo nirantaro tandikato anonami-daṇḍa-jāto punad eva tattakāṃ bhojanaṃ bhuñjeyya, api nu kho so Mahārāja puriso sukho bhaveyyā?" ti.

"Na hi bhante, sakīṃ bhutto va mareyyā" ti.

"Evam eva kho Mahārāja ayaṃ dasa-sahassī loka-dhātu

¹ Miln ekā desanā.

eka - Buddha - dhāraṇī . . . pe . . . natthānam upagaccheyyā” ti.

“Kin nu kho bhante Nāgasena atidhamma-bhārena paṭhavi calatī?” ti.

“Idha Mahārāja dve sakatā ratana-paripūritā bhaveyyum, yāva mukhasmā,¹ ekassa² sakatato ratanaṃ gahetvā ekasmiṃ sakate ākireyyum, api nu taṃ Mahārāja sakataṃ dvinnam pi sakatānaṃ ratanaṃ dhāreyyā?” ti.

“Na hi bhante, nābhi pi tassa phaleyya, arā pi tassa bhijjeyyum, akkho pi tassa bhijjeyyā” ti.

“Kin nu kho Mahārāja atiratana-bhārena sakataṃ bhijjati?” ti.

“Āma bhante” ti.

“Evam eva kho Mahārāja atidhamma-bhārena paṭhavi calati. Api ca Mahārāja imaṃ kāraṇaṃ Buddha-bala-paridīpanāya osāritaṃ. Aññaṃ pi tattha abhirūpaṃ kāraṇaṃ suṇohi yena kāraṇena dve Sammā-Sambuddhā eka-kkhaṇe n’ uppajjanti. Yadi dve Sammā-Sambuddhā eka-kkhaṇe uppajjeyyam, parisāya vivādo uppajjeyya—Amhākaṃ Buddho, amhakaṃ Buddho” ti, ubhato-pakkha-jātā bhaveyyum. Yathā Mahārāja dvinnam balavāmaccānaṃ parisāya vivādo uppajjati: “Tumhākaṃ amacco, amhākaṃ amacco” ti, ubhato-pakkha-jātā honti, evam eva kho Mahārāja yadi dve Sammā-Sambuddhā eka-kkhaṇe uppajjeyyum, parisāya vivādo uppajjeyya: “Tumhākaṃ Buddho, amhākaṃ Buddho” ti, ubhato-pakkha-jātā bhaveyyum. Idaṃ paṭhamam kāraṇaṃ suṇohi yena kāraṇena dve Sammā-Sambuddhā eka-kkhaṇe na uppajjanti.

Aparam pi uttarim kāraṇaṃ suṇohi yena kāraṇena dve Sammā-Sambuddhā eka-kkhaṇe na uppajjanti. Yadi Mahārāja dve Sammā-Sambuddhā eka-kkhaṇe uppajjeyyum: “Aggo Buddho” ti, yaṃ vacanaṃ taṃ micchā bhaveyya, “Jeṭṭho Buddho” ti—“Seṭṭho Buddho” ti—“Visiṭṭho Buddho” ti—“Uttamo Buddho” ti—“Pavaro Buddho” ti—“Asamo Buddho” ti—“Asama-samo Buddho” ti—“Appaṭṭisamo Buddho” ti—“Appaṭibhāgo Buddho” ti—“Appaṭi-

¹ Sic Miln; MSS. mukhasamā.

² Miln ekasmā.

puggalo Buddho” ti, yaṃ vacanam taṃ micchā bhaveyya. Imam¹ pi tvam Mahārāja kāraṇam atthato sampaticcha yena kāraṇena dve Sammā-Sambuddhā eka-kkhaṇe na uppajjanti.

Api ca kho Mahārāja Buddhānam² sabhāva-pakati esā yaṃ eko yeva Buddho³ loke uppajjati. Kamsā? Kāraṇa-mahantā-tāya sabbaññu-Buddha-guṇānam. Yāṃ hi Mahārāja mahantaṃ hoti, ekaṃ yeva hoti. Paṭhavi Mahārāja mahantā, sā ekā yeva: sāgaro mahanto, so eko yeva: Sineru giri-rājā seṭṭho mahanto so eko yeva: ākāso mahanto so eko yeva: Sakko mahanto so eko yeva: Brahmā⁴ mahanto so eko yeva: Tathāgato araham Sammā-Sambuddho mahanto, so eko yeva. Yattha te uppajjanti, tattha aññesaṃ okāso na hoti. Tasmā Tathāgato araham Sammā-Sambuddho eko yeva loke uppajjati” ti.

“Sukathito bhante Nāgasena pañho opammehi kāraṇehi” ti.

Dhammassa ca anudhamman ti navavidhassa lok’ uttarassa dhammassa anudhammaṃ pubbabhāga-paṭipadam.

Sahadhammiko ti sakāraṇo.

Vādānuvādo ti vādo yeva.

21. *Āyasmā Udāyī* ti tayo therā Udāyī nāma: Lāludāyī Kāludāyī Mahā-Udāyī ti. Idha Mahā-Udāyī adhippeto. Tassa kira imaṃ suttaṃ ādito paṭṭhāya yāva pariyosānā suṇantassa abbhantare pañca-vannā pīti uppajjitvā pāda-piṭṭhito sīsa-matthakam gacchati sīsa-matthakato pāda-piṭṭhim āgacchati ubhato paṭṭhāya majjham otarati majjhato paṭṭhāya ubhato gacchati. So niran taraṃ pītiyā phuṭa-sarīro hutvā balava-somanassena Dasabalassa guṇam kathento *Acchariyaṃ bhante* ti ādim āha.

Appicchatā ti nittanhatā.

Santutṭhitā ti catūsu paccayeṣu tīh’ ākārehi santoso.

Sallekhatā ti sabba-kilesānam sallikkhitabhāvo.

Yatra hi nāmā ti yo nāma.

Na attānaṃ pātukarissatī ti attano guṇe na āvikarissati.

Paṭākam parihareyyun ti: “Ko amhehi sadiso atthī” ti?” vadantā paṭākam ukkhipitvā Nālandaṃ vicareyyun.

¹ Miln idam.

² Miln adds Bhagavantānam.

³ Sic Miln; MSS. omit.

⁴ Miln Mahā-brahmā.

Passa kho tvaṃ Udāyi Tathāgatassa appicchatā ti passa Udāyi yadisī *Tathāgatassa appicchatā* ti therassa vacanaṃ paṭicchanto āha. Kim pana Bhagavā n' eva attānaṃ pātukaroti na attano guṇaṃ kathetī ti? Na na katheti. Pāpicchat' ādīhi kathetabbam cīvar' ādi-hetu na katheti. Ten' ev' āha *Passa kho tvaṃ Udāyi appicchatā* ti ādi. Bujjhanaka-sattaṃ pana āgama veneyya-vasena katheti. Yath' āha:

Na me ācariyo atthi, sadiso me na vijjati
Sadevakasmiṃ lokasmiṃ n' atthi me paṭipuggalo ti.

Evam Tathāgata-guṇa-dīpikā bahu-gāthāhi suttantā pi vitthāretabbā.

22. *Abhikkhaṇaṃ bhāseyyāsi* ti punappunaṃ bhāseyyāsi. Pubbaṇhe me kathitaṃ ti mā majjhantik' ādisu na kathayittha, ajja vā me kathitaṃ ti mā paradivas' ādisu na kathayitthā ti attho.

Pavedesī ti kathesi.

Imassa veyyākaraṇassā ti niggāthakattā imaṃ suttaṃ veyyā-karaṇaṃ ti vuttaṃ.

Adhivacanaṃ ti nāmaṃ. Imaṃ pana *iti h' idan* ti paṭṭhāya padaṃ saṅgīti-kārehi ṭhapitaṃ.

Sesaṃ sabbattha uttānaṃ eva.

Sampasādaniya-sutta-vanānā niṭṭhitā.

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